Arabic Grammar for Beginners

Based on Al-Ājurrūmīyyah

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الفهرس

المقدمة

ما هي الآجرومية؟
What is the Al-Ājurrūmīyyah?

Al-Ājurrūmīyyah is a classical Arabic grammar book written in the 13th century by the Moroccan scholar Muḥammad ibn Dawūd al-Ṣanhajī. It is considered to be the go-to book for beginners to learn Arabic grammar across the Arab world.

هل هذا الكتاب مناسب لي؟
Is this book suitable for me?

The only way to really learn Arabic, in my opinion, is through Arabic. What I mean is, you need to get to a stage where you depend on Arabic books to learn Arabic. When you don't know a word, you open up an Arabic-Arabic dictionary and not an Arabic-English one. The sooner you get to this stage, the more exponential your results are going to be inshā-Allāh.

So I would encourage you with all my heart to try and learn the simple mutūn, like the Al-Ājurrūmīyyah in Arabic. But a matn like Al-Ājurrūmīyyah, is only beneficial with a really good sharḥ (explanation). The thing is, listening to an Arabic explanation at the outset can be a bit like diving into the ocean. So I have decided to put together a brief explanation of the concepts in the Al-Ājurrūmīyyah, which I hope will give you a deep understanding of the text. The lessons are structured in a way that will inshā-Allāh give you a comprehensive overview of Arabic grammar.

قبل أن تبدأ
Before You Get Started

This series is not for absolute beginners. There are plenty of excellent tutorials and free courses out there offering lessons on basic Arabic grammar and sentence structure – like the types of sentences in Arabic, forms of the verb, basic vocabulary etc. If you don't understand these things, then I suggest you take a few lessons on them first. Once you get the basics down, you can proceed to this course to get a complete overview of Arabic grammar, inshā-Allāh. This will give you insights into the workings of Iʿrāb, and a better understanding of Arabic in general. To keep things short, these lessons are written in a very condensed manner. For best results use this book along with the video lessons offered at `learn.fluentarabic.net`.

القسم الأول

ما هو الكلام؟
What is speech?

الكَلَامُ: هُوَ اللَّفْظُ المُرَكَّبُ المُفِيدُ بِالوَضْعِ،

Speech: It is the beneficial composed utterance that conforms (to the rules of Arabic)

Here we find the definition of speech: Any composed utterance that is beneficial in the Arabic language.

- اللَّفْظُ ▸ It has to be spoken as opposed to writing.
- المُرَكَّبُ ▸ It has to be composed of two or more words. But sometimes a single word like قُمْ (stand up!) can be considered as a composed sentence as it expresses meaning.
- المُفِيدُ ▸ It has to be coherent and meaningful. If you say some random words that don't form a meaningful sentence it is not considered as kalām.
- الوَضْعُ ▸ It has to follow the rules of the Arabic language.

وأَقْسامُهُ ثَلاثَةٌ: اِسْمٌ، وفِعْلٌ، وحَرْفٌ جَاءَ لِمَعْنًى.

And it is divided into three types: noun, verb, and particle that conveys meaning.

This is an extremely important classification that will help you determine the Iʿrāb of any text. All Arabic speech is classified into 3 parts – Nouns, verbs, and particles. If you know which one the word is, it will make it much easier to know the Iʿrāb for it. In the next paragraphs, the author explains how to recognise nouns, verbs, and particles.

فالْاِسْمُ يُعْرَفُ بِالخَفْضِ، والتَّنْوِينِ، وَدُخُولِ الأَلِفِ واللَّامِ، وحُرُوفِ الخَفْضِ وَهِيَ: مِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالبَاءُ، وَالكَافُ، وَاللَّامُ، وَحُرُوفُ القَسَمِ وَهِيَ: الوَاوُ، وَالبَاءُ، وَالتَّاءُ.

So the noun is known by the acceptance of Khafḍ, Tanwīn, and Alif-Lām; the letters of Khafḍ are min, ilā, ʿan, ʿalā, fī, rubba, al-Bā, al-Kāf, and al-Lām. And the letters of pledge are al-Wāw, al-Bā, and al-Tā.

وَالفِعْلُ يُعْرَفُ بِقَدْ، وَالسِّينِ، وسَوْفَ، وتَاءِ التَّأْنِيثِ السَّاكِنَةِ.

And, the verb is known by [the acceptance of] qad, al-Sīn, sawfa, and al-Tā al-Taʾnīth al-Sākinah.

والحَرْفُ ما لاَ يَصْلُحُ مَعَهُ دَلِيلُ الاِسْمِ وَلَا دَلِيلُ الفِعْلِ.

And the particle is that which does not accept any of the indicators of the noun or the verb.

How do you tell if a word is a noun, verb, or particle?

Let us analyse the following sentence:

ذَهَبَ مُحَمَّدٌ إِلَى البَيْتِ

ذَهَبَ is clearly a verb representing an action (he went). مُحَمَّدٌ and بَيْتٌ are clearly nouns. And finally, إِلَى is a particle. Pretty straightforward, right?

But what if the sentence is slightly more complex?

مُحَمَّدٌ جَالِسٌ فِي المَسْجِدِ

Is the word جَالِسٌ a noun or a verb? When the sentences get slightly more complex, it is often difficult for the beginner to classify them into one of the three groups we discussed. And this is where these simple rules can help you.

Let us go back to the text now.

The Noun is recognised by three things:

1. Khafḍ ▸ meaning it can be in the state of Jarr. (Khafḍ just means Jarr

in the Kufan school of grammar. We will be following this terminology in accordance with the Matn) By default, no verb can be majrūr. So if it is in the state of Jarr, it is a noun.

❷ Tanwīn ▸ If it can accept tanwīn then it is a noun and not a verb.

❸ Alif-Lām ▸ If it can accept the alif-lām (definite article), it is a noun.

Now let us apply the rule ❶ to the word جَالِسٌ. Let us take one of the letters of Khafḍ mentioned by the author, and apply it to جَالِسٌ to make it majrūr: If جَالِسٌ is preceded by إِلَى then it becomes جَالِسٍ. As we know جَالِسٍ is a correct word, we can now be sure that according to rule one, it is a noun.

Let us try rule ❷ now. As you can see, the word clearly accepts a tanwīn. Therefore it is a noun.

And finally, rule ❸. Can it accept the alif-lām? الجَالِسُ is a correct word. Therefore, according to rule ❸, it is a noun as well.

Now, let us move on to the verb. The verb can be recognised if it can be preceded by any of the following:

قَدْ، السِّينُ(س)، سَوْفَ

Or if it can have the ـتْ of feminity at the end.

So, let's try that on جَالِسٌ again. Clearly, سَجَالِسٌ, قَدْ جَلِسٌ, and سَوْفَ جَالِسٌ are all wrong. Thus, it is clearly not a verb. But let us try that on ذَهَبَ which we know is a verb. You can't add سَوْفَ and سَ to ذَهَبَ as it is in the past tense. But قَدْ works fine. You can say,

قَدْ ذَهَبَ الإِمَامُ إِلى المَسْجِدِ.

Also, we can add the ـتْ of feminity to it:

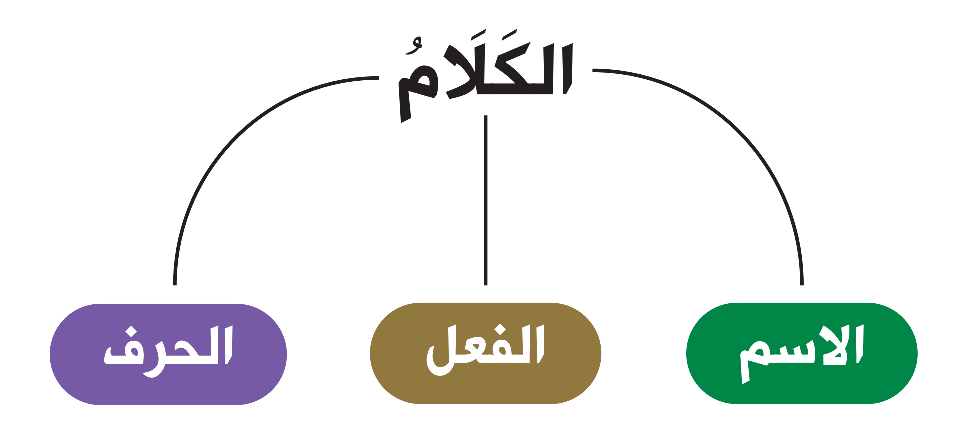
ذَهَبَتْ فَاطِمَةُ إِلَى المَدْرَسَةِ

Therefore, ذَهَبَ is clearly a verb.

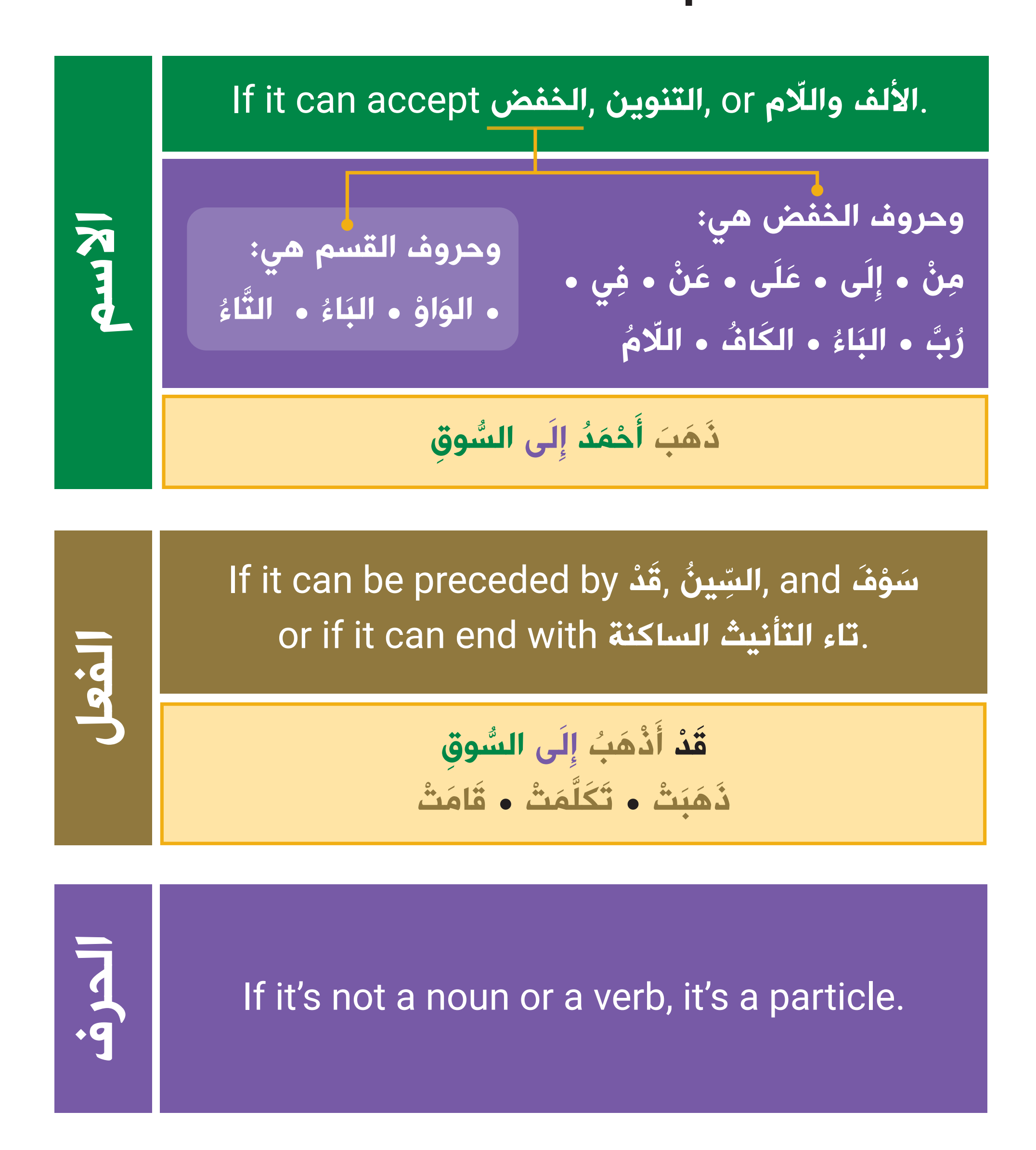
The last part, the ḥarf or the particle can be identified by the process of elimination. If it is not a noun or a verb, then it is a ḥarf. Try applying the rules of the noun and the verb, that we discussed to إِلَى. You will notice that it does not conform to any of the rules. So, since it is neither a noun nor a word, it is a ḥarf.

That concludes the first chapter of Al-Ājrūmīyyah on *Types of Speech*. This classification is the first step to understanding the Iʿrāb.

Study the infographic on the following page carefully to recall the rules we have learned in this chapter.



How to tell them apart?



القسم الثاني

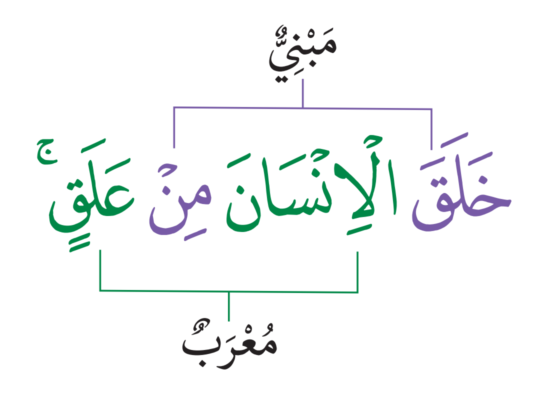
الإِعْرَابُ: هُوَ تَغْيِيرُ أَوَاخِرِ الكَلِمِ، لِاخْتِلَافِ العَوَامِلِ الدَّاخِلَةِ عَلَيْهَا لَفْظًا أَوْ تَقْدِيرًا، وَأَقْسَامُهُ أَرْبَعَةٌ: رَفْعٌ، وَنَصْبٌ، وَخَفْضٌ، وَجَزْمٌ.

The Iʿrāb: is the changing of the word endings due to the addition of specific elements whether they are actual or supposed. It has four states: Rafʿ, Naṣb, Khafḍ, and Jazm.

What is Iʿrāb? The Iʿrāb is defined as the change of the vowel marking on the final letter of the word. This is caused by particles or words that are added or linked to the word. These words and particles can be written or supposed.

المبني والمعرب
Mabnī and Muʿrab

Before we proceed, we are going to understand another important classification. In Arabic, not all words change their endings due to Iʿrāb, some words are fixed. These words are known as مَبْنِيٌّ. The words that do change their endings are known as مُعْرَبٌ. This is another important classification that can help you determine the Iʿrāb of words. Let's look at a simple āyah from the Quran,



The words shown as Mabnī are always fixed. In other words, their vowels don't change because of ʿIrāb. So you don't need to worry about them when you try to determine the ʿIrāb of a sentence. So it is important to know which words are Mabnī in Arabic and which ones are Muʿrab.

Verbs in the past tense and command tense are all Mabnī. All particles are Mabnī. So we just need to worry about nouns and verbs in the present tense.

Let us go through present tense verbs first:

All present tense verbs like: (يقُومُ، يضْرِبُ، يفْعَلُ، يسمَعُ) are Muʿrab except in two cases:

1. If it is attached to Nūn al-Niswah at the end. For example: البناتُ يكتُبْنَ الدرسَ. Here, the Nūn of Feminine Plural when attached to the verb 'write' to mean 'They are writing (multiple females),' causes the last letter of the verb to have sukūn. This is the case no matter what the ʿIrāb of the verb is.

2. If it is attached to Nūn al-Tawkīd. For example: لَأَقُولَنَّ الحَقَّ. This sentence means, I shall definitely speak the truth. The Nūn at the end of the verb is for emphasis or confirmation. When this Nūn is attached to the verb, the last letter of the verb always takes fatḥah.

As for nouns, most of them are Muʿrab except for a few categories. Some linguists count 10 categories in total, but we will just mention 8 common ones here.

1. الضمائر or pronouns. There are two types: Independent and Attached. Examples of independent pronouns are: هُوَ, هِيَ, and أَنْتَ. Attached pronouns are *attached* to nouns. Examples include: مَسْجِدُنَا, بَيْتُكَ, and غُرْفَتِيْ.

> ℹ Independent pronouns are twelve in total.
>
> ❶ أَنْتَ ❷ أَنْتِ ❸ أَنْتُمَا
> ❹ أَنْتُمْ ❺ أَنْتُنَّ ❻ هُوَ
> ❼ هِيَ ❽ هُمَا ❾ هُمْ
> ❿ هُنَّ ⓫ أَنَا ⓬ نَحْنُ

❷ أسماء الإشارة or demonstrative pronouns: هذا، هذه، هؤلاء، ذلك، تلك، أولئك.

❸ الأسماء الموصولة or relative pronouns: الذي، الذين، التي، اللائي، اللاتي، اللواتي and also some that become related pronouns when used in such a context like: من، أل، ذو، ذا، من، ما.

> ! ❷❸: Did you notice we didn't mention the dual forms? That is because they are Muʿrab.

❹ أسماء الاستفهام or interrogative nouns: مَن، مَا، متى، أيّان، أينَ، كيف، أنّى، كم, except أيّ because it is Muʿrab.

❺ أسماء الشرط or conditional pronouns: ذا، متى، ما، مهما، أين، حيثما، أنى، أينما، كيفما, except أيّ because it is Muʿrab.

❻ بعض الظروف or some adverbs: حيث، منذ، أمس، الآن

❼ الأعداد المركبة or compound number: from 11 to 19, except 12 as it is Muʿrab.

❽ أسماء الأفعال or verb nouns: These are special nouns which carry the meaning of verbs or actions like أمين which is a noun but means 'answer the dua' (action). Or أفٍ which is used to express displeasure.

فَلِلْأَسْمَاءِ مِنْ ذَلِكَ الرَّفْعُ، وَالنَّصْبُ، وَالْخَفْضُ، وَلَا جَزْمَ فِيهَا.
وَلِلْأَفْعَالِ مِنْ ذَلِكَ: الرَّفْعُ، وَالنَّصْبُ، وَالْجَزْمُ وَلَا خَفْضَ فِيهَا.

Of these, the nouns take (the states of) Rafʿ, Naṣb, and Khafḍ; but not Jazm. The verbs take Rafʿ, Naṣb, and Jazm; but not Khafḍ.

Now that we have identified the nouns and verbs which are Muʿrab, we can narrow down their Iʿrāb even further. The nouns only take the Rafʿ (رفع), Naṣb (نصب) or Khafḍ (خفض) forms and don't accept Jazm (جزم). As for verbs, they accept Rafʿ (رفع), Naṣb (نصب), and Jazm (جزم), but not Khafḍ (خفض).

What does this mean? Let's take a noun: بَيْتٌ

It can take 3 grammatical states:

البيتُ قريبٌ (رفع)

دَخَلَ الوَلَدُ البيتَ (نصب)

ذَهَبَ الوَلَدُ إلى البيتِ (خفض)

It cannot be بيتْ under any circumstance.

Now let's look at verbs. As we know only verbs in the present tense take ʿIrāb. Present tense verbs can have 3 grammatical states as well:

الطالبُ يَقْرأُ الكتابَ (رفع)

يُحِبُّ الطالبُ أنْ يَقْرَأَ الكُتُبَ (نصب)

لمْ يَقْرَأْ الطالبُ الدّرْسَ (جزم)

And it can never be Khafḍ.

القسم الثالث

In the previous chapter, we discussed Iʿrāb, Mabnī, and Muʿrab. In this chapter, we discuss the indicators and signs of Iʿrab.

What indicates if a word is in the state of Rafʿ, Naṣb, Khafḍ, or Jazm? These states are not always indicated by ḍammah, fatḥah, kasrah, or sukūn. In some cases, they are indicated by letters. In some cases, Khafḍ is indicated by fatḥah instead of kasrah. This is what we learn in this chapter.

However, we will use a methodology used by some scholars that I find much simpler. We will explain the cases in which the grammatical state is indicated by other than its default indicator – ḍammah for Rafʿ, fatḥah for Naṣb, kasrah for Khafḍ and sukūn for Jazm. Also, the information is presented in tables which are easy for you to understand, inshā-Allāh.

لِلرَّفْعِ أَرْبَعُ عَلَامَاتٍ الضَمَّةُ وَالوَاوُ وَالأَلِفُ وَالنُّونُ.

For the state of Rafʿ there are four indicators: ḍammah, waw, alif, and nūn.

فَأَمَّا الضَّمَّةُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي أَرْبَعَةِ مَوَاضِعَ : فِي الاِسْمِ المُفْرَدِ وَجَمْعِ التَّكْسِيرِ وَجَمْعِ المُؤَنَّثِ السَّالِمِ وَالفِعْلِ المُضَارِعِ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.

As for the ḍammah, it becomes an indicator of Rafʿ in four instances:

1. Singular Noun
2. Broken Plural
3. Sound Feminine Plural
4. Present Tense Verb with nothing attached to its end (like the Feminine Nun or the Nun of confirmation)

وَأَمَّا الوَاوُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي مَوْضِعَيْنِ : فِي جَمْعِ الْمُذَكَّرِ السَّالِمِ وَفِي الأَسْمَاءِ الْخَمْسَةِ وَهِي : أَبُوكَ وَأَخُوكَ وَحَمُوكَ وَفُوكَ وَذُو

As for the waw, it becomes an indicator of Rafʿ in two cases:

1. The Sound Masculine Plural
2. The Five Nouns, and they are: Abūka, Akhūka, Ḥamūka, Fūka and Dhū Mālin.

مَالٍ.

وَأَمَّا الأَلِفُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي تَثْنِيَةِ الأَسْمَاءِ خَاصَّةً.

As for the alif, it is an indicator of Rafʿ only for the dual form of nouns.

وَأَمَّا النُّونُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي الفِعْلِ الْمُضَارِعِ إِذَا اتَّصَلَ بِهِ ضَمِيرُ التَّثْنِيَةِ أَوْ ضَمِيرُ جَمْعٍ أَوْ ضَمِيرُ الْمُؤَنَّثَةِ الْمُخَاطَبَةِ.

As for the nūn, it is an indicator of Rafʿ for the present tense verb when it is connected to the dual or plural pronoun, or if an attached pronoun is used to address a female in the second person.

وَلِلنَّصْبِ خَمْسُ عَلَامَاتٍ: الْفَتْحَةُ وَالأَلِفُ وَالكَسْرَةُ واليَاءُ وَحَذْفُ النُّونِ.

And (the state of) naṣb has five indicators: fatḥah, kasrah, yā, and the removal of the letter nūn.

فَأَمَّا الْفَتْحَةُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي الاِسْمِ الْمُفْرَدِ وَجَمْعِ التَّكْسِيرِ وَالْفِعْلِ الْمُضَارِعِ إِذَا دَخَلَ عَلَيْهِ نَاصِبٌ وَلَمْ يَتَّصِلْ بآخِرِهِ شَيْءٌ.

As for the fatḥah, it becomes an indicator of naṣb in three cases:

❶ The Singular Noun
❷ The Broken Plural
❸ The Present Tense Verb if a particle of naṣb is added to it, and there is nothing. attached to its end.

وَأَمَّا الْأَلِفُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي الأَسْمَاءِ الْخَمْسَةِ نَحْوَ: رَأَيْتُ أَبَاكَ وَأَخَاكَ وَمَا أَشْبَهَ ذَلِكَ.

As for the alif, it becomes an indicator of naṣb in the five nouns, e.g. (رأيت أباك وأخاك) and what resembles this.

وَأَمَّا الكَسْرَةُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ.

As for the kasrah, it becomes an indicator of naṣb for the Sound Feminine Plural.

وَأَمَّا اليَاءُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي التَّثْنِيَةِ وَالْجَمْعِ.

As for the yā, it becomes an indicator of naṣb, for the dual and plural forms of the noun.

وَأَمَّا حَذْفُ النُّونِ فَيَكُونُ عَلَامَةً لِلنَّصْبِ فِي الأَفْعَالِ الْخَمْسَةِ الَّتِي

As for the removal of nūn, it becomes an indicator of naṣb in The Five Verbs, in which case the state of Rafʿ is indicated by the affirmation of the nūn.

رَفْعُهَا بِثَبَاتِ النُّونِ.

وَلِلْجَزْمِ عَلَامَتَانِ: السُّكُونُ وَالْحَذْفُ.

And for the (state of) Jazm, there are two indicators: The Sukūn and Removal.

فَأَمَّا السُّكُونَ فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الفِعْلِ الْمُضَارِعِ الصَّحِيحِ الْآخِرِ.

As for the Sukūn, it becomes an indicator for Jazm in the present tense verbs which end with a sound-letter (other than ا, و, and ي).

وَأَمَّا الْحَذْفُ فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الفِعْلِ الْمُضَارِعِ الْمُعْتَلِّ الآخِرِ وَفِي الأَفْعَالِ الْخَمْسَةِ الَّتِي رَفْعُهَا بِثَبَاتِ النُّونِ.

As for Removal, it is an indicator of Jazm for present tense verbs ending with a weak letter (ا, و, or ي) and also for The Five Verbs in whose case the state of Rafʿ is indicated by the affirmation of nūn.

As we have already seen, in Arabic, words can take 4 grammatical states – Rafʿ, Naṣb, Khafḍ, and Jazm. This chapter and the one after this deal with the signs that tell us which state the word is in. The chapter makes this look slightly complicated, but we are going to stick to a simplified explanation, that you can grasp easily, inshā-Allāh.

الحالات التي علامة الإعراب فيها غير العلامات الأصلية
The cases in which the iʿrāb is indicated by other than the default indicator

In the vast majority of cases, Rafʿ is indicated by ḍammah (ـُـ), Naṣb is indicated by fatḥah (ـَـ), Khafḍ or Jarr by kasrah (ـِـ) and finally, Jazm by sukūn (ـْـ).

However, there are other cases where the grammatical state is indicated by other indicators. We will go through these cases one by one.

المثنى

In the dual form the states are denoted by alif and yā.

الجزم	الخفض	النصب	الرفع
—	الياء	الياء	الألف

جمع المذكر السالم

It is the plural made by attaching the waw and nūn or yā and nūn to the male noun.

الجزم	الخفض	النصب	الرفع
—	الياء	الياء	الواو

جمع المؤنث السالم

The plural made by adding alif before the final tā in a feminine noun.

الجزم	الخفض	النصب	الرفع
—	الكسرة	الكسرة	الضمة

الأسماء الخمسة

الجزم	الخفض	النصب	الرفع
—	الياء	الألف	الواو

ممنوع من الصرف

الجزم	الخفض	النصب	الرفع
—	الفتحة	الفتحة	الضمة

Nouns which don’t accept the tanwīn or the kasrah will be dealt with later. But the rule pertaining to them is that both Naṣb and Khafḍ are indicated by fatḥah.

المضارع المعتل الآخر

الرفع	النصب	الخفض	الجزم
الضمة	الفتحة	—	حذف حرف العلة

الأفعال الخمسة

الرفع	النصب	الخفض	الجزم
ثبوت النون	حذف النون	—	حذف النون

الخلاصة

	الرفع	النصب	الخفض	الجزم
المفرد	الضمة	الفتحة	الكسرة	—
المثنى	الألف	الياء	الياء	—
جمع المذكر السالم	الواو	الياء	الياء	—
جمع المؤنث السالم	الضمة	الكسرة	الكسرة	—
الأسماء الخمسة	الواو	الألف	الياء	—
الممنوع من الصرف	الضمة	الفتحة	الفتحة	—
المضارع المعتل الآخر	الضمة	الفتحة	—	حذف النون
المضارع الصحيح الآخر	الضمة	الفتحة	—	السكون
الأفعال الخمسة	ثبوت النون	حذف النون	—	حذف النون
جمع التكسير	الضمة	الفتحة	الكسرة	—

فَصْلٌ : المُعْرَبَاتُ قِسْمَانِ : قِسْمٌ يُعْرَبُ بِالحَرَكَاتِ، وَقِسْمٌ يُعْرَبُ بِالحُرُوفِ.

Section: Inflected words are two categories: ❶ Those that are inflected with vowel markings. ❷ Those that are inflected with letters.

فَالَّذِي يُعْرَبُ بِالحَرَكَاتِ أَرْبَعَةُ أَنْوَاعٍ: الاِسْمُ المُفْرَدُ، وَجَمْعُ التَّكْسِيرِ، وَجَمْعُ المُؤَنَّثِ السَّالِمِ، وَالفِعْلُ المُضَارِعُ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.

Those inflected with vowel markings are four: ❶ The Singular Noun ❷ The Broken Plural ❸ The Sound Feminine Plural ❹ The Present Tense Verb ending with a sound letter and nothing attached to its end.

وَكُلُّهَا تُرْفَعُ بِالضَمَّةِ، وَتُنْصَبُ بِالفَتْحَةِ، وَتُخْفَضُ بِالكَسْرَةِ، وَتُجْزَمُ بِالسُّكُونِ، وَخَرَجَ عَنْ ذَلِكَ ثَلَاثَةُ أَشْيَاءٍ: جَمْعُ المُؤَنَّثِ السَّالِمِ يُنْصَبُ بِالكَسْرَةِ، وَالاِسْمُ الَّذِي لَا يَنْصَرِفُ يُخْفَضُ بِالفَتْحَةِ، وَالفِعْلُ المُضَارِعُ المُعْتَلُ الآخِرِ يُجْزَمُ بِحَذْفِ آخِرِهِ.

All these are indicated in Rafʿ by ḍammah, in Naṣb by fatḥah, in Khafḍ by kasrah, and in Jazm by sukūn. There are three exceptions: ❶ The Sound Feminine Plural – which in Naṣb has kasrah. ❷ The Noun that is not Munṣaraf – which in Khafḍ has fatḥah. ❸ The Present Tense Verb that ends with a weak letter (ا, و, and ي) – which in Jazm has the final letter removed.

وَالَّذِي يُعْرَبُ بِالحُرُوفِ أَرْبَعَةُ أَنْوَاعٍ: التَّثْنِيَةُ، وَجَمْعُ المُذَكَّرِ السَّالِمِ، وَالأَسْمَاءُ الخَمْسَةُ، وَالأَفْعَالُ الخَمْسَةُ، وَهِي: يَفْعَلَانِ، وَتَفْعَلَانِ، وَيَفْعَلُونَ، وَتَفْعَلُونَ، وَتَفْعَلِينَ.

As for the words inflected with letters they are four types: ❶ The Dual ❷ The Sound Masculine Plural ❸ The Five Nouns ❹ The Five Verbs.

فَأَمَّا التَّثْنِيَةُ فَتُرْفَعُ بِالأَلِفِ، وَتُنْصَبُ وَتُخْفَضُ بِاليَاءِ.

As for the dual, the state of Rafʿ is indicated by alif, and Naṣb and Khafḍ by yā.

وَأَمَّا جَمْعُ المُذَكَّرِ السَّالِمِ فَيُرْفَعُ بِالوَاوِ، وَيُنْصَبُ وَيُخْفَضُ بِاليَاءِ.

As for the Sound Masculine Plural, the state of Rafʿ is indicated by waw, and Naṣb and Khafḍ by yā.

وَأَمَّا الأَسْمَاءُ الخَمْسَةُ فَتُرْفَعُ بِالوَاوِ، وَتُنْصَبُ بِالأَلِفِ، وَتُخْفَضُ بِاليَاءِ.

As for The Five Nouns, Rafʿ is indicated by waw, Naṣb with alif, and Khafḍ by yā.

وَأَمَّا الأَفْعَالُ الخَمْسَةُ فَتُرْفَعُ بِالنُّونِ وَتُنْصَبُ وَتُجْزَمُ بِحَذْفِهَا.

As for The Five Verbs, Rafʿ is indicated by the (affirmation of) nūn and Naṣb by the omission of nūn.

This section is the repetition of the same concept (indicators of Iʿrāb), but here Ibn Ājrum explains it in a different manner. I want you to treat this section as a revision for what we have learned previously. Go through the text and see if you can match it to what is given in the previous table.

القسم الرابع

بَابُ الأَفْعَالِ

الأَفْعَالُ ثَلَاثَةٌ: مَاضٍ، وَمُضَارِعٌ، وَأَمْرٌ، نَحْوَ: ضَرَبَ، وَيَضْرِبُ، وَاضْرِبْ.

The verb is of three types: past, present, and command tenses.

فَالمَاضِي مَفْتُوحُ الآخِرِ أَبَدًا، وَالأَمْرُ مَجْزُومٌ أَبَدًا،

As for the past tense, it always ends with fatḥah on the last letter. And the command tense is always in the state of Jazm.

وَالمُضَارِعُ مَا كَانَ فِي أَوَّلِهِ إِحْدَى الزَّوَائِدِ الأَرْبَعِ الَّتِي يَجْمَعُهَا قَوْلُكَ: (أَنَيْتُ) وَهُوَ مَرْفُوعٌ أَبَدًا، حَتَّى يَدْخُلَ عَلَيْهِ نَاصِبٌ أَوْ جَازِمٌ،

The present tense verbs are those which always begin with one of the letters in the word (أنيتُ). They are always in the state of Raf', unless one of the particles of Naṣb or Jazm is applied to them.

فَالنَّواصِبُ عَشَرَةٌ، وَهِيَ: أَنْ، وَلَنْ، وَإِذَنْ، وَكَيْ، وَلَامُ كَيْ، وَلَامُ الجُحُودِ، وَحَتَّى، وَالجَوَابُ بِالفَاءِ وَالوَاوِ وَأَوْ.

As for the particles of Naṣb, they are 10...

وَالجَوَازِمُ ثَمَانِيَةَ عَشَرَ، وَهِيَ: لَمْ، لَمَّا، أَلَمْ، أَلَمَّا، وَلَامُ الأَمْرِ وَالدُّعَاءِ، وَلَا فِي النَّهْيِ وَالدُّعَاءِ، وَإِنْ، وَمَا، وَمَنْ، وَمَهْمَا، وَإِذْمَا، وَأَيٌّ، وَمَتَى، وَأَيَّانَ، وَأَيْنَ، وَأَنَّى، وَحَيْثُمَا، وَكَيْفَمَا، وَإِذَا فِي الشِّعرِ خَاصَّةً.

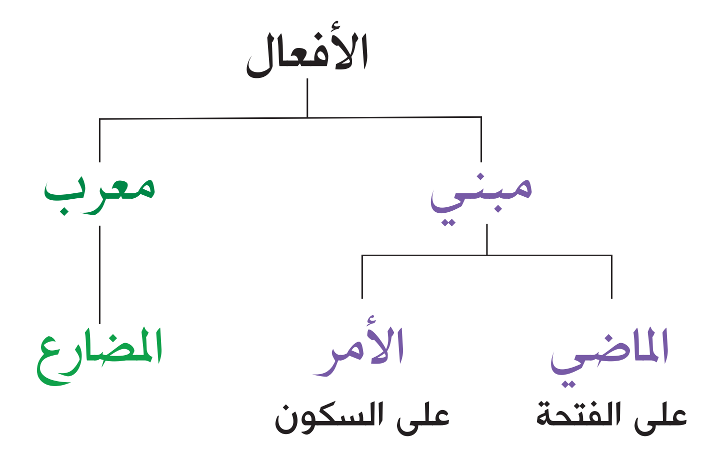
And the particles of Jazm are 18...

إعراب الأفعال
The Iʿrāb of Verbs

Verbs are divided into 3: Past tense, present tense, and command verbs. Past tense and command verbs are Mabnī as we have already seen. Past tense verbs are fixed with fatḥah at the end: قَامَ, جَلَسَ, ضَرَبَ, and أَنْشَدَ.

Command verbs are Mabnī with sukūn at the end: اِجْلِسْ , اِضْرِبْ, and اِقْرَأْ.

Verbs in the past tense and command tense have no Iʿrāb and have fixed word endings. These two have no Iʿrāb so you don't need to worry about them except for their fixed endings.



As for Muḍāriʿ or present tense verbs, they can have three states: their original state is Rafʿ:

Naṣb, if they are preceded by the particles of Naṣb:

This is the same example from the last chapter. What indicates the Naṣb here? Check back if you are not sure.

The third state of the present tense verb is Jazm. It occurs when it is preceded by one of the particles of Jazm. For example:



When this āyah is read, the lām at the end of yadkhul is read with kasrah as it is joined with al-Īmān in recitation:

In order master this chapter, you need to memorize the particles of Naṣb and Jazm.

حروف النواصب
Particles of Naṣb

النواصب

- أَنْ
- لَنْ
- إِذَنْ
- كَيْ
- لامُ كَيْ
- حَتَّى
- لامُ الجُحُودِ
- الجواب بِالفَاءِ
- الجوابُ بِالوَاوْ
- الجواب بِأَوْ

الحروف	الأمثلة
أنْ	يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟
لَنْ	فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ
إذَنْ	قَالَ رَجُلٌ: سَأَزُورُكَ غدًا. فأجَابَ الآخَرُ: إذًا أُكْرِمَكَ
كَيْ	فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَيْ تَقَرَّ عَيْنُهَا
لام كي	لِمَاذَا جِئْتَ؟ جِئْتُ لِأَقْرَأَ
لام الجُحُود	وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ
حتى	حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ
الجواب بالفاء	أَسْلِمْ فَتَدْخُلَ الجَنَّةَ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى
الجواب بالواو	اِجْتَهِدْ وَتَنْجَحَ جَالِسِ العُلَمَاءَ وَتَسْتَفِيدَ مِنْهُمْ
أو	لَأَلْزَمَنَّكَ أَوْ تَقْضِيَنِي دَيْنِي (أو هنا بمعنى إلى: أي لألزمنك إلى أن تقضيني ديني)

حروف الجزم
Particles of Jazm

As for the particles of Jazm, Ibn Ājrūm mentions 18. To make things simple we can classify them into 4 particles and the justifying conditional particles (أدوات الشرط الجازمة).

We are also ignoring particles like ألم which is just hamzah added to lām, and has the same effect as لم.

So the particles we need to learn are:

الجوازم

لَمْ

لَـمَّا

لامُ الأمر والدعاء

لا في النهي والدعاء

أدوات الشرط الجازمة

إنْ مَنْ ما أَنَّـى إذْما أَيَّانَ حَيْثُمَا كيفما متى مهما أَيْنَ أَيُّ

إذا في الشِّعر خاصة

الحروف	الأمثلة
لَمْ	لَمۡ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ
لَمّا	وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ
لام الأمر	لِيُنفِقۡ ذُو سَعَةٖ مِّن سَعَتِهِۦۖ
لا في النّهيِ والدعاء	لَا تَقۡرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ
أدوات الشرط الجازمة	فَأَيُّ ٱلۡفَرِيقَيۡنِ أَحَقُّ بِٱلۡأَمۡنِۖ إِن كُنتُمۡ تَعۡلَمُونَ إِن يَكُنۡ غَنِيًّا أَوۡ فَقِيرٗا فَٱللَّهُ أَوۡلَىٰ بِهِمَاۖ وَمَا تَفۡعَلُوا۟ مِنۡ خَيۡرٖ يَعۡلَمۡهُ ٱللَّهُۗ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ

I am not mentioning the examples for the rest in order to keep the sharḥ as short as possible. If you want to see more examples and a more in-depth

explanation, you might want to refer to the shurūḥ I have mentioned in the "References" on page 98.

القسم الخامس

The final part of the Al-Ājurrūmīyyah (the longest one), deals with nouns. Here we will follow the same straightforward methodology of the book. As we have already learned, nouns can have three states: Rafʿ, Naṣb, and Khafḍ. So first, we will learn all the grammatical situations where the noun can accept Rafʿ. Then we will learn all the cases of Naṣb. Finally, all the cases of Khafḍ.

By the time we reach the end, inshā-Allāh, you will have clear picture of why each word has the ḥarakah at the ending it does.

مرفوعات الأسماء
The Nouns in the State of Rafʿ

بَابُ مَرْفُوعَاتِ الأَسْمَاءِ

اَلْمَرْفُوعَاتُ سَبْعَةٌ، وَهِيَ: ❶ اَلْفَاعِلُ ❷ وَاَلْمَفْعُولُ اَلَّذِي لَمْ يُسَمَّ فَاعِلُهُ ❸ وَالْمُبْتَدَأُ ❹ وَخَبَرُهُ ❺ واسْمُ (كَانَ) وَأَخَوَاتِهَا ❻ وَخَبَرُ (إِنَّ) وَأَخَوَاتِهَا ❼ وَالتَّابِعُ لِلْمَرفُوعِ،

وَهُوَ أَرْبَعَةُ أَشْيَاءَ: ❶ اَلنَّعْتُ ❷ وَالْعَطْفُ ❸ وَالتَّوْكِيدُ ❹ وَالْبَدَلُ.

The nouns which are marfūʿ are seven:

❶ Verbal Subject-Doer
❷ Object whose subject is not mentioned
❸ Nominal Subject
❹ Predicate
❺ Subject of Kāna and its sisters
❻ Predicate of Inna and its sisters
❼ Followers of Marfūʿ elements:
  ❶ Adjective
  ❷ Conjunction
  ❸ Corroboration
  ❹ Substitution

These seven elements make up all the cases of marfūʿ as far as nouns are concerned. The final one (التابع للمرفوع) is the type of noun that follows

the iʿrāb of the word it is applied to. So in its case, if it is applied to a marfūʿ element, then it will also be marfūʿ.

الفاعل
The Verbal Subject-Doer

اَلْفَاعِلُ هُوَ : الاسْمُ اَلمَرْفُوعُ اَلمَذْكُورُ قَبْلَهُ فِعْلُهُ. وَهُوَ عَلَى قِسْمَيْنِ : ظَاهِرٍ، ومُضْمَرٍ.

A Verbal Subject is a Marfūʿ noun before which the verb is mentioned, and it is of two types: explicit and implicit

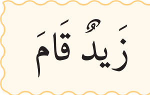
The فاعل is the verbal subject or the subject in a verbal sentence, i.e. a sentence in Arabic that starts with a verb. The فاعل is always a noun and marfūʿ.

For instance, we can say,

قَامَ زَيدٌ

(Verbal sentence)

We can also say,



(Nominal sentence)

If the subject comes after the verb as in the first case, then it is فاعل. If it comes before as in the second sentence, then it is مبتدأ which we will look at later.

The فاعل is divided into two types:

1. الظاهر (explicit)
2. المُضْمَر (implicit)

In the next part, Ibn Ājrūm mentions plenty of examples for each.

الفاعل الظاهر

Explicit Nouns

فَالظَّاهِرُ نَحْوَ قَوْلِكَ«قَامَ زَيْدٌ، وَيَقُومُ زَيْدٌ، وَقَامَ الزَّيدانِ، وَيَقُومُ الزَّيدانِ، وَقَامَ الزَّيدونَ، وَيَقُومُ الزَّيدون، وَقَامَ الرِّجَالُ، وَيَقُومُ الرِّجَالُ، وَقَامَتْ هِندُ، وَتَقُومُ هندُ، وقامَتِ الهِندانِ، وَتَقُومُ الهندان، وَقَامَتْ الهِنداتُ، وَتَقُومُ الهنداتُ، وَقَامَتْ الهُنُودُ، وَتَقُومُ الهُنُودُ، وَقَامَ أَخُوكَ، وَيَقُومُ أَخُوكَ، وَقَامَ غُلَامِي، وَيَقُومُ غُلَامِي» وَمَا أَشْبَهَ ذَلِكَ.

So the explicit nouns are like your saying «…» and whatever is similar to that.

All these are examples that Ibn Ājrūm mentions for apparent verbal subjects.

Let's look at the iʿrāb of some of these,

قَامَ زَيْدٌ

(قَامَ) فعل ماضٍ مبنيٌّ على الفتح. (زيدٌ) فاعل مرفوعٌ علامة رفعِهِ الضمةُ الظاهرةُ.

Explanation

(قَامَ) is a past tense verb which is fixed with the fatḥah at its end. (زيدٌ) is the subject which is marfūʿ, and its indicator is the apparent ḍammah.

قَامَ أَخُوكَ

(أَخُوكَ) فاعل مرفوع مفرد علامة رفعه الواو نيابةً عن الضمة لأنه من الأسماء الخمسة.

Explanation

Here the indicator of Rafʿ in (أَخُوكَ) is the waw instead of ḍammah because it is from the Asmāʾ al-Khamsah (The Five Nouns).

الفاعل المُضْمَر

Implicit Nouns

As for مُضْمَر they are the subjects that are attached to the end of a verb,

والمُضمَر اِثْنَا عَشْرٌ، نَحْوَ قَوْلِكَ: ضَرَبْتُ، وَضَرَبْنَا، وَضَرَبْتَ، وَضَرَبْتِ، وَضَرَبْتُمَا، وَضَرَبْتُمْ، وَضَرَبْتُنَّ، وَضَرَبَ، وَضَرَبَتْ، وَضَرَبَا، وَضَرَبُوا، وَضَرَبْنَ.

And the implicit subjects are twelve, like your saying...

If the فاعل is always in the state of Rafʿ then why do some of the words in the above examples of مُضْمَر end with other than ḍammah?

Do you remember what we learned in the chapter of I'rab about Mabnī and Majhūl? If you look at the diagram, you will find that from the types of Mabnī nouns is الضمائر. All of the above are Mabnī nouns as they are ضمائر, so their iʿrāb is not shown through any indicator. Let's look at the iʿrāb of some of these phrases to get a better understanding,

ضَرَبْتُ

(ضَرَبَ) فعل ماضٍ مبنيٌ على السكون لاتصالِهِ بضميرِ رفعٍ. (التاءُ) فاعلٌ مبنيٌ على الضمِّ في محلِّ رفعٍ.

Explanation

(ضَرَبَ) is a past tense verb which is fixed with the sukūn at its end because it is attached to a (ضمير) in Rafʿ. (التاءُ) is the subject which is fixed with ḍammah at its ending. It is in the state of Rafʿ.

More Examples

ضَرَبْتَ
(ضَرَبَ) فعل ماضٍ مبنيٌ على السكون لاتصالِهِ بضميرِ رفعٍ. (التاءُ) فاعلٌ مبنيٌ على الفتح في محلِّ رفعٍ.

Explanation

(ضَرَبَ) is a past tense verb which is fixed with the sukūn at its end because it is attached to a (ضمير) in Rafʿ. (التاءُ) is the subject which is fixed with fatḥah at its ending. It is in the state of Rafʿ.

ضَرَبْتِ
(ضَرَبَ) فعل ماضٍ مبنيٌ على السكون لاتصالِهِ بضميرِ رفعٍ. (التاءُ) فاعلٌ مبنيٌ على الكسرة في محلِّ رفعٍ.

Explanation

(ضَرَبَ) is a past tense verb which is fixed with the sukūn at its end because it is attached to a (ضمير) in Rafʿ. (التاءُ) is the subject which is fixed with kasrah at its end. It is in the state of Rafʿ.

Additional Notes

(ضَرَبَ) is mentioned here because it has a supposed subject (هو).

(ضَرَبَتَا) is not mentioned, but it is also one of the Implicit Nouns.

الاسم المرفوع الذي لم يذكر معه فاعله
The Object whose Subject is not mentioned

وَهُوَ : اَلِاسْمُ اَلْمَرْفُوعُ اَلَّذِي لَمْ يُذْكَرْ مَعَهُ فَاعِلُهُ.

And it is a noun which is in a state of Rafʿ whose subject is not mentioned along with it.

فَإِنْ كَانَ اَلْفِعْلُ مَاضِيًا ضُمَّ أَوَّلُهُ وَكُسِرَ مَا قَبْلَ آخِرِهِ، وَإِنْ كَانَ مُضَارِعًا ضُمَّ أَوَّلُهُ وَفُتِحَ مَا قَبْلَ آخِرِهِ.

When the verb is in the past tense its first letter takes ḍammah and the letter before the last takes kasrah. And if the verb is in the present tense, its first letter takes ḍammah and the letter before the last takes fatḥah.

This is the same concept as passive voice in english. Say you want to say that an action has been done. But you don't want to say who did it. That is when you use the نائب فاعل.

- The نائب فاعل takes the state of Rafʿ.
- The verb before it gets ḍammah on its first letter and kasrah on the letter before the last, if it is in the past tense.
- It gets ḍammah on the first letter and sukūn on the letter before the last if it is the present tense.

For example,

You could say in active voice:

أَكَلَ الولدُ التفّاحَ

The boy ate the apple.

In passive voice or using نائب فاعل, you would say:



The apple was eaten.

An example from the Quran:

With فاعل:

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ

With نائب فاعل:

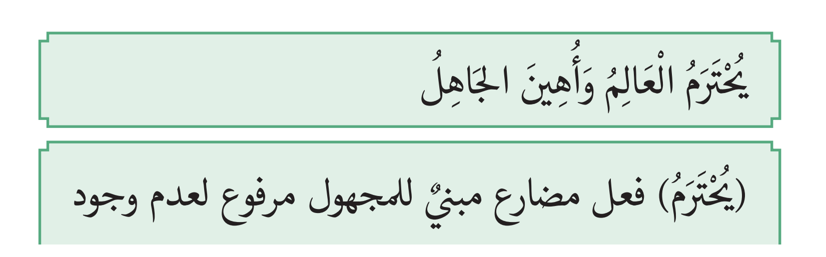
وَخُلِقَ الْإِنسَانُ ضَعِيفًا

More examples

فاعل	نائب فاعل
ضَرَبَ أحمدُ زيدًا	ضُرِبَ زَيدٌ
الكريمُ يُكْرِم ضيفَهُ	يُكْرَمُ الضيفُ
قَرَأَ القَارِئ القرآنَ	قُرِئَ القرآنُ
أَجَابَ المعَلِّمُ السُّؤالَ	أجِيبَ السُّؤالُ
يُسَوِّقُ زيدٌ السيّارةَ سريعاً	تُسَوَّقُ السّيَّارةُ سريعاً

The sentence with the نائب فاعل does not have a subject. It describes the action in passive voice without the subject being mentioned.

Iʿrāb



الناصب أو الجازم، وعلامة رفعه الضمة الظاهرة.

(الْعَالِمُ) نائب فاعل مرفوع، علامة رفعه الضمة الظاهرة.

(أُهِينَ) فعل ماضٍ مبنيٌّ للمجهول، مبنى على الفتح لا محل له من الاعراب. (الجَاهِلُ) نائب فاعل مرفوع، علامة رفعه الضمة الظاهرة.

Explanation

(يُحْتَرَمُ) is a present tense verb which is fixed because it is passive (Mabnī li al-Majhūl). It is in the state of Rafʿ because of the absence of any nāṣib or jāzim. The indicator of Rafʿ is the ḍammah which is apparent. (الْعَالِمُ) is the Subject whose object is unknown (نائب فاعل). It is marfuʿ and its indicator is the apparent ḍammah.

(أُهِينَ) is a past tense verb, which is passive, and also fixed with fatḥah at its end as it is a past tense verb. It has no state of iʿrāb. (الجَاهِلُ) is the Subject whose object is unknown (نائب فاعل). It is marfuʿ and its indicator is the apparent ḍammah.

As is the case in the rest of the sharḥ, Ibn Ājrūm is covering the basics and speaking about the general rules. There are however exceptions to these rules as we saw in one of the examples:

فاعل	نائب فاعل
أَجَابَ المعَلِّمُ السُّؤالَ	أُجِيبَ السُّؤالُ

Here the alif is changed to yā to make it Mabnī li al-Majhūl. Other words like this include:

أعانَ : أُعين

إِسْتَفَادَ : أُسْتُفِيدَ

إِسْتَطَاعَ : أُسْتُطِيعَ

There are other cases where alif is changed to waw:

بارَكَ : بورِكَ

شارَكَ : شُورِكَ

If the word ends with an alif (maqsūrah or madd), it is changed to ya:

رعى : رُعِيَ

دعا : دُعِيَ

You will start picking up these patterns with practice, inshā-Allāh.

وَهُوَ عَلَى قِسمَيْنِ: ظَاهِرٍ، ومُضمَرٍ، فَالظَّاهِرُ نَحْوَ قَوْلِكَ: (ضُرِبَ زَيْدٌ) وَ(يُضْرَبُ زَيْدٌ) وَ(أُكْرِمَ عَمْرٌو)، وَ(يُكْرَمُ عَـمْرٌو).

And it is of two types: explicit and implicit. As for the explicit, it is like your saying, ...

وَالمُضْمَرُ: اِثْنَا عَشَرَ، نَحْوَ قَوْلِكَ: «ضُرِبْتُ، وَضُرِبْنَا، وَضُرِبْتَ، وَضُرِبْتِ، وَضُرِبْتُمَا، وَضُرِبْتُمْ، وَضُرِبْتُنَّ، وَضُرِبَ، وَضُرِبَتْ، وضُرِبَا، وَضُرِبُوا، وَضُرِبْنَ.»

And the implicit are twelve types. Like your saying, «...»

The نائب فاعل just like the فاعل can also be divided into الظاهر (explicit) and المُضْمَر (implicit). Mentioned in the text above are examples for both categories.

All the examples used for the فاعل can also be used for the نائب فاعل.

Iʿrāb

ضُرِبَا

(ضُرِبَ) فعل ماضٍ مبنيٌ للمجهول مبنيٌ على الفتح لا محل له من الاعراب. (الألف) فاعلٌ مبنيٌ على السكون في محلِّ رفعٍ. ضمير متصل.

Explanation

(ضُرِبَ) is a past tense verb which is fixed with the fatḥah at its end. It has no state of Iʿrab. (الألف) is the subject whose object is unnamed which is fixed with fatḥah at its ending. It is in the state of Rafʿ. It is an attached pronoun.

المبتدأ والخبر
The Subject and its Predicate

اَلْمُبْتَدَأُ هُوَ : اَلِاسْمُ اَلمَرْفُوعُ اَلْعَارِي عَنْ اَلْعَوَامِلِ اَللَّفْظِيَّةِ وَالخَبَرُ هُوَ : اَلِاسْمُ اَلمَرْفُوعُ اَلمُسْنَدُ إِلَيْهِ، نَحْوَ قَوْلِكَ «(زَيْدٌ قَائِمٌ) وَ (الزَّيْدَانِ قَائِمَانِ) و (الزَّيْدُونَ قَائِمُونَ).»

The nominal subject is a noun in the state of Rafʿ which is free from any grammatical agents (that affect its iʿrāb). And the predicate is a noun in the state of Rafʿ which is linked to it (the subject), as in your saying, «…»

The Mubtadāʾ is pretty straightforward. It is the noun that comes at the beginning of the sentence, with nothing applied to it (like verbs, إن, كان etc.)

What is the difference between the فاعل and the مبتدأ?

The فاعل has a verb that comes before it or in other words, it is part of a

verbal sentence. The مبتدأ is part of a nominal sentence.

The Khabar is the predicate of the Mubtadāʾ. It follows the pattern of the Mubtadāʾ – it is always in the state of Rafʿ and it is single, dual or plural, depending on what form the Mubtadāʾ is in.

زيدٌ قَائِمٌ

الزَيدَانِ قَائِمَانِ

الزَيدُونَ قَائِمُونَ

(اَلْعَارِي عَنْ اَلْعَوَامِلِ) means that it is free of any governing agents applied to the subject. For example, if (كان) or any of its sisters is applied to the sentence:

كان زيدٌ قائمًا

then, the (زيدٌ) is no longer Mubtadāʾ but Ism Kana.

Iʿrāb

زيدٌ قَائِمٌ
(زيدٌ) مبتدأٌ مرفوعٌ علامةُ رفعِهِ الضمةُ الظاهرةُ. (قَائِمٌ) خبرُ مبتدأٍ مرفوعٌ علامةُ رفعِهِ الضمةُ الظاهرةُ.

Explanation

(زيدٌ) is Mubtadāʾ and in the state of Rafʿ. The indicator of Rafʿ is the apparent ḍammah. (قَائِمٌ) is khabar of the mubtadāʾ and in the state of

Rafʿ. The indicator of Rafʿ is the apparent ḍammah.

الزَيدَانِ قَائِمَانِ

(الزَيدَانِ) مبتدأٌ مُثَنًّى مرفوعٌ وَعلامةُ رفعِهِ الألف نيابةً عن الضمة. (قَائِمَانِ) خبرُ مبتدأٍ مُثَنًّى مرفوعٌ وَعلامةُ رفعِهِ الألف نيابةً عن الضمة.

Explanation

(زيدٌ) is Mubtadāʾ in the dual form and in the state of Rafʿ. The indicator of Rafʿ is the alif which replaces the ḍammah. (قَائِمٌ) is khabar of the mubtadāʾ in the dual form and in the state of Rafʿ. The indicator of Rafʿ is the alif which replaces the ḍammah.

أقسام المبتدأ
Types of Mubtadāʾ

وَالمُبْتَدَأ قِسْمَانِ: ظَاهِرٌ ومُضْمَرٌ.

The nominal subject is two types: explicit and implicit.

فَالظَّاهِرُ: مَا تَقَدَّمَ ذِكْرُهُ.

As for the explicit, it is as mentioned before.

وَالْمُضْمَرُ اثْنَا عَشَرَ، وَهِيَ: «أَنَا، وَنَحْنُ، وَأَنْتَ، وَأَنْتِ، وَأَنْتُمَا، وَأَنْتُم، وَأَنْتُنَّ، وَهُوَ، وَهِيَ، وَهُمَا، وَهُمْ، وَهُنَّ، نَحْوَ قَوْلِكَ: أَنَا قَائِمٌ، وَنَحْنُ قَائِمُونَ،» وَمَا أَشْبَهَ ذَلِكَ.

And the implicit is divided into twelve types: «...» and whatever resembles these.

Again the mubtadāʾ is divided into الظاهر (explicit) and المُضْمَر (implicit).

الظاهر (explicit) is when it appears as in the previous examples like:

زيدٌ قَائِمٌ

المُضْمَر (implicit) is when it appears as pronouns, for example,

أنا قائمٌ

نحن قائمون

هُوَ قَائِمٌ

Notice that الضمائر المتصلة (attached pronouns) are not mentioned under the mubtadāʾ? Why is that?

Answer The الضمائر المتصلة always come after a verb, and therefore cannot be mubtadāʾ.

Iʿrāb

نَحنُ قَائِمُونَ
(نَحنُ) مبتدأٌ مبنيٌ على الضمِّ في محلِّ رفعٍ بِالابتداءِ. ضمير منفصل. (قَائِمونَ) خبرُ المبتدأِ مرفوعٌ بالمبتدأِ وعلامةُ رفعهِ الواوُ نيابةً عن الضمَّةِ لأنه جمع المذكّرِ السَّالم. والنون عوض عن التنوين في الاسم المفرد.

Explanation

(نَحنُ) is mubtadāʾ and it is fixed with ḍammah at its end, in the state of

Raf‘. It is an explicit pronoun.

(قَائِمونَ) is khabar of the mubtadā’ and in the state of Raf‘. The indicator of raf‘ is the waw which replaces the ḍammah, because it is the Sound Masculine Plural. The nūn comes in place of the tanwīn in the Singular noun.

أقسام الخبر

Types of Predicate

وَالْخَبَرُ قِسْمَانِ: مُفْرَدٌ، وَغَيْرُ مُفْرَدٍ. فَالْمُفْرَدُ نَحْوَ: «زَيْدٌ قَائِمٌ.» وَغَيْرُ الْمُفْرَدِ أَرْبَعَةُ أَشْيَاءٍ: الْجَارُّ وَالْمَجْرُورُ، وَالظَّرْفُ، وَالْفِعْلُ مَعَ فَاعِلِهِ، وَالْمُبْتَدَأُ مَعَ خَبَرِهِ، نَحْوَ قَوْلِكَ «زَيْدٌ فِي الدَّارِ، وَزَيْدٌ عِنْدَكَ، وَزَيْدٌ قَامَ أَبُوهُ، وَزَيْدٌ جَارِيَتُهُ ذَاهِبَةٌ.»

And the Predicate is made up of two types: Singular and Compound. The singular is like your saying, (.زَيْدٌ قَائِمٌ).
The Compound Predicate is divided into four types:
❶ The Jār and Majrūr
❷ The Circumstantial Preposition
❸ The Verb and its Subject
❹ The Nominal Subject and its Predicate. Like your saying, «...»

The predicate occurs in two forms: singular and compound.

The singular predicate is when it occurs in the form of a single word or phrase: singular, dual, or plural.

The compound predicate is when the predicate is made of a group of words. It can be of four types:

❶ الجار والمجرور (A preposition and its object)

For example,



Here, فِي الدّارِ forms the predicate.

❷ الظرف (Adverbial expression)

Example:

زَيدٌ عِندَك

Why is this not a singular khabar? Because عِندَكَ is not a single word. It is made of two things: the adverb عند and the pronoun ك.

Another example:

زَيدٌ أَمامَ البَيتِ

3. الفعل مع خبره (A verb with its subject)

زَيدٌ قَامَ أَبُوهُ

Here the khabar is formed by the verb and its subject together.

The same is true for the نائب فاعل.

زَيدٌ أُكِلَ طَعامُهُ

4. المبتدأ مع خبره (A subject with its predicate)

زَيدٌ بيتُهُ بَعيدٌ

محمدٌ خطُّهُ حَسَنٌ

In conclusion, both the mubtadāʾ and its khabar are always in the state of Rafʿ. And in case the khabar is a sentence or partial sentence as in the examples above, then it is also in the state of Rafʿ as a whole. But in this case, the iʿrāb (of the khabar part) is assumed and not shown. As for the individual elements of the khabar formed by a sentence or compound sentence they are given the iʿrāb as in a normal sentence.

Iʿrāb

زَيْدٌ قَامَ أَبُوهُ

(زَيْدٌ) مبتدأٌ مرفوعٌ علامةُ رفعِهِ الضمةُ الظاهرةُ.(قَامَ) فعلٌ ماضٍ مبنيٌّ على الفتحِ. (أبو) فاعل مرفوعٌ وعلامةُ رفعِهِ الواوُ نيابةً عن الضمةِ، لأنه من الأسماء الخمسة. مضاف. (الهاء) مضاف إليه، مبنيٌّ على الضمِّ في محلِّ جرٍّ.والجملةُ من الفعل والفاعل في محلِّ رفع (مقدر) خبر المبتدأ.

Explanation

(زيدٌ) is mubtadāʾ and in the state of Rafʿ. The indicator of Rafʿ is the apparent ḍammah.

(قَام) is a past tense verb which is fixed with fatḥah at its end.

(أبو) is the verbal subject which is marfūʿ. Its indicator is waw, which replaces the ḍammah as it is one of The Five Nouns. It is a muḍāf.

(الهاء) is the muḍāf ilayhi. It is fixed with the ḍammah at its end and in the state of Rafʿ.

The verb and the subject together (قَام أَبُوهُ) are in the state of Rafʿ (assumed) and forms the khabar of the mubtadāʾ.

العوامل الداخلة على المبتدأ والخبر

Agents applied to the Subject and Predicate

وَهِيَ ثَلَاثَةُ أَشْيَاءَ: كَانَ وَأَخَوَاتُهَا، وَإِنَّ وَأَخَوَاتُهَا، وَظَنَنْتُ وَأَخَوَاتُهَا.

And they are divided into three categories:
❶ Kāna and its sisters
❷ Inna and its sisters
❸ Ẓanantu and its sisters

فَأَمَّا كَانَ وَأَخَوَاتُهَا، فَإِنَّهَا تَرْفَعُ اَلِاسْمَ، وَتَنْصِبُ اَلْخَبَرَ، وَهِيَ: كَانَ، وَأَمْسَى، وَأَصْبَحَ، وَأَضْحَى، وَظَلَّ، وَبَاتَ، وَصَارَ، وَلَيْسَ، وَمَا زَالَ، وَمَا انْفَكَّ، وَمَا فَتِيءَ، وَمَا بَرِحَ، وَمَا دَامَ، وَمَا تَصَرَّفَ مِنْهَا نَحْوَ: كَانَ وَيَكُونُ وَكُنْ، وَأَصْبَحَ وَيُصْبِحُ وَأَصْبِحْ.

As for Kāna and its sisters, they give Rafʿ to the Nominal Subject and Naṣb to the Predicate. Kāna and her sisters are as follows:
كَانَ، وَأَمْسَى، وَأَصْبَحَ، وَأَضْحَى، وَظَلَّ، وَبَاتَ، وَصَارَ، وَلَيْسَ، وَمَا زَالَ، وَمَا انْفَكَّ، وَمَا

تَقُولُ (كَانَ زَيْدٌ قَائِمًا، وَلَيْسَ عَمْرٌو شاخصًا) وَمَا أَشْبَهَ ذَلِكَ.

You can say for example,
كَانَ زَيْدٌ قَائِمًا، وَلَيْسَ عَمْرٌو شَاخِصًا
and whatever resembles this.

وَأَمَّا إِنَّ وَأَخَوَاتُهَا، فَإِنَّهَا تَنْصِبُ الاسْمَ وَتَرْفَعُ الْخَبَرَ، وَهِيَ: إِنَّ، وَأَنَّ، وَلَكِنَّ، وَكَأَنَّ، وَلَيتَ، وَلَعَلَّ، تَقُولُ: (إِنَّ زَيْدًا قَائِمٌ، وَلَيْتَ عَمْرًا شَاخِصٌ) وَمَا أَشْبَهَ ذَلِكَ.

As for Inna and its sisters, they give Naṣb to the Noun and Rafʿ to the Predicate. Inna and its sisters are,
إِنَّ، وَأَنَّ، وَلَكِنَّ، وَكَأَنَّ، وَلَيْتَ وَلَعَلَّ
You can say,
إِنَّ زَيْدًا قَائِمٌ، وَلَيْتَ عَمْرًا شَاخِصٌ
And whatever resembles this.

وَمَعْنَى إِنَّ وَأَنَّ لِلتَّوْكِيدِ، وَلَكِنَّ لِلِاسْتِدْرَاكِ، وَكَأَنَّ لِلتَّشْبِيهِ، وَلَيْتَ لِلتَّمَنِّي، وَلَعَلَّ لِلتَّرَجِي والتَّوَقُعِ.

Both Inna and Anna are used for affirmation. Lākinna is used for rectification or correction. Kaʾanna is used for comparison or to show likeness. Layta is used to express regret. Laʿalla is used to express anticipation and expectation.

وَأَمَّا ظَنَنْتُ وَأَخَوَاتُهَا فَإِنَّهَا تَنْصِبُ المُبْتَدَأَ وَالْخَبَرَ عَلَى أَنَّهُمَا مَفْعُولَانِ لَهَا، وَهِيَ: ظَنَنْتُ، وَحَسِبْتُ، وَخِلْتُ، وَزَعَمْتُ، وَرَأَيْتُ، وَعَلِمْتُ، وَوَجَدْتُ، وَاتَّخَذْتُ، وَجَعَلْتُ، وَسَمِعْتُ، تَقُولُ: ظَنَنْتُ زَيْدًا مُنْطَلِقًا، وَخِلْتُ عَمْرًا شاخِصًا، وَمَا أَشْبَهَ ذَلِكَ.

As for Ẓanantu and its sisters, they give Naṣb to both the Subject and Predicate, as they are treated as its Objects. They are:

ظَنَنْتُ، وَحَسِبْتُ، وَخِلْتُ، وَزَعَمْتُ، وَرَأيتُ، وَعَلِمْتُ، وَوَجَدْتُ، وَاتَّخَذْتُ، وَجَعَلْتُ، وَسَمِعْتُ

You can say,

ظَنَنْتُ زَيْدًا مُنْطَلِقًا، وَخِلْتُ عَمْرًا شاخِصًا

And whatever resembles this.

النواسخ

The Nawāsikh

This is a very easy chapter. The Nawāsikh are agents that are added to the Mubtadāʾ to express different meanings.

There are three groups of these agents:

1. Kāna and its sisters
2. Inna and its sisters
3. Ẓanantu and its sisters

Kāna is used to express a meaning similar to ‘was’ is English. Inna is used for emphasis and Ẓanantu means ‘I thought’. We won’t delve into the meanings of the ‘sisters’ or the other words that are grouped with each of them for now, but just remember they follow the same rules as the leader of the group, although each has its own meaning.

أحكام النواسخ

Rules of the Nawāsikh

As for Kāna and its sisters, they cause the Mubtadāʾ to take Rafʿ and Khabar to take Naṣb.

As for Inna and its sisters, they do the exact opposite of Kāna, they cause the Mubtadāʾ to take Naṣb and Khabar to take Rafʿ.

And finally, Ẓanantu causes both Mubtadāʾ and Khabar to take Naṣb. This is because both the Mubtadāʾ and Khabar act as objects in the case of these agents.

الناسخ	المبتدأ	الخبر
كان	الرفع	النصب
إن	النصب	الرفع
ظَنَنْتُ	النصب	النصب

Examples



What if the khabar of one of these agents is compound instead of singular?

Answer The whole compound sentence or half-sentence takes the state given to it by the agent. For example,

كان محمدٌ يحبُّ قرآءَةَ الكُتُبِ

Here محمدٌ is the Mubtadāʾ and it takes the state of Rafʿ. The indicator is ḍammah which is 'apparent.'

The Khabar is made up of the entire sentence: يحبُّ قرآءَةَ الكُتُبِ

Here the يحبُّ is Marfūʿ because it is a present tense verb.

قرآءَةَ is Manṣūb because it is the object or Maf'ūl bihi (مفعول به).

الكُتُبِ is Majrūr because it is muḍāf ilayhi (مضاف إليه)

As for the whole Khabar it takes the ruling of naṣb which is supposed and not apparent as it is the Khabar of kāna.

More examples



The Khabar coming before the Mubtadā'

If the Khabar is an adverb (ظرف) or جار ومجرور the Khabar of both Kāna and Inna can come before the subject. For example:





If you are confused between the Mubtadā' and the Khabar, just remember: The Mubtadā' is what you are describing – 'the subject' and the Khabar is what you are saying about it – 'the predicate'. So it is easy to tell them apart once you know the meaning of the sentence.

Examples for Ẓanantu and its sisters

حَسِبْتُ عَمْرًا صادِقًا

ظَنَنْتُ التِّلْمِيذَ فاهِمًا

زَعَمْتُ زَيْدًا مُحَمَّدًا (أي ظَنَنْتُهُ مُحَمَّدًا)

لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

Iʿrāb

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(إِنَّ) أداةُ التوكيدِ تَنْصُبُ المُبْتَدَأَ وترفعُ الخَبَرَ. (اللَّهَ) الاسمُ الكريمُ منصوبٌ بإنَّ علامةُ نصْبِهِ الفتحةُ الظاهرةُ.

(غَفُورٌ) خبرُ إنَّ مرفوعٌ بإنَّ علامةُ رفعهِ الضمةُ الظاهرةُ.

(رَّحِيمٌ) خبرٌ ثانٍ لإنَّ مرفوعٌ بها وعلامةُ رفعهِ الضمةُ الظاهرةُ.

Explanation

(إنّ) is a particle of emphasis which gives Naṣb to the mubtadāʾ and Rafʿ to the Khabar.

(اللّهُ) is the Ism al-Karīm, which is Manṣūb as it is the Subject of Inna. Its

indicator is the apparent ḍammah.

(غَفُور) is the Predicate of Inna and therefore marfūʿ. Its indicator is the apparent ḍammah.

(رَّحِيمٌ) is the second Predicate of Inna, and it is also Manṣūb. Its indicator is the apparent ḍammah as well.

لَيتَنِي كُنْتُ مَعَهُم

(لَيتَ) حرفُ تمن ينصبُ المبتدأَ ويرفعُ الخبَرَ و(النون) للوقاية. (الياء) ضميرٌ مُتَّصل مبنيٌ على السكون في محل نصب اسم ليت. (كُنتُ) فعل ماضي مبنيٌ على السكون لاتصاله بضَمِيرِ الرَّفعِ المُتَحَرِّك. وهي تنْصُبُ المُبْتَدَأَ وترفعُ الخَبَرَ. (التَّاءُ) ضميرٌ متَّصِلٌ مبنيٌ على الضمِّ في محلِّ رفعٍ اسمُ كانَ. (مَعَ) ظرفُ مكان منصوبٌ على الظرفيةِ وعلامَةُ نصبِهِ الفتحَةُ الظاهرةُ. (الهَاءُ) ضميرٌ متَّصِلٌ مبنيٌ على الضمِّ في محلِّ جرٍّ. وخبر كان الظرف. والجملةُ من كانَ واسمِها وخَبَرِها في محلِّ رفعٍ خبرُ ليتَ.

(لَيتَ) is a particle used to express ‘hope’. It gives Naṣb to the Subject and Rafʿ to the mubtadāʾ.

(النون) Nūn al-Wiqāyah; it protects the verb from kasrah at its end.

(الياء) is an attached pronoun, fixed with Sukūn at its end. It is in the state of Naṣb as it is the subject of Inna.

(كانَ) Past tense verb, fixed with Sukūn at its end, as it is attached to a prounoun in Raf'. It gives Raf' to the subject and Naṣb to the predicate.

(التَّاءُ) Attached pronoun fixed with ḍammah at its end in the state of Raf'. It is the subject of Kāna.

(مَعَ) Adverbial of place, and Manṣūb due to that. Its indicator is the apparent Fatḥah.

(الهَاءُ) Attached proverb fixed with ḍammah at its end in the state of Khafḍ (Jarr).

The sentence, made up of Kāna and its subject and predicate, forms the predicate of (لَيتَ) and it is in the state of Raf'.

حَسِبْتُ عَمْرًا صَادِقًا

(حسب) فعلٌ ماضٍ مبنيٌّ على السُّكونِ لاتِّصالِهِ بِضَميرِ الرفعِ المتحرِّكِ. (التاءُ) الفاعلُ ضميرٌ متَّصلٌ مبنيّ على الضمِّ في محلِّ رفعٍ. (عَمْرًا) مفعولُ (حَسِبْتُ) الأوَّلُ منصوبٌ بها وعلامةُ نصبه الفتحةُ الظاهرةُ. (صَادِقًا) مفعولها الثاني منصوبٌ بها وعلامةُ نصبه الفتحةُ الظاهرةُ.

Explanation

(حسب) is a past tense verb. It is fixed with the sukūn at its end as it has an attached pronoun in Raf' at its end.

(التاءُ) is the subject. It is an attached pronoun. It is fixed with ḍammah at its end and in the state of Raf'.

(عَمْرًا) is the first object of (حَسِبْتُ). It is manṣūb because of that and its indicator is the apparent fatḥah.

(صَادِقًا) is the second object of (حَسِبْتُ). It is manṣūb because of that and its indicator is the apparent fatḥah.

صفة ونعت
Adjectives

اَلنَّعْتُ تَابِعٌ لِلْمَنْعُوتِ فِي رَفْعِهِ، وَنَصْبِهِ، وَخَفْضِهِ، وَتَعْرِيفِهِ، وَتَنْكِيرِهِ، تَقُولُ قَامَ زَيْدٌ اَلْعَاقِلُ، وَرَأَيْتُ زَيْدًا اَلْعَاقِلَ، وَمَرَرْتُ بِزَيْدٍ اَلْعَاقِلِ.

The adjective follows the object of description in its Rafʿ, Naṣb and Khafḍ states, and also in its definiteness and indefiniteness. You can say, for example,
قَامَ زَيْدٌ العَاقِلُ، وَرَأَيتُ زَيْدًا العَاقِلَ، وَمَرَرْتُ بِزَيْدٍ العَاقِلِ

The final part of the مرفوعات or the nouns in Rafʿ are the توابع. These are elements that follow the grammatical state and form of the word before it. The first of these is the نعت.

The نعت or the صفة is the adjective used to show attributes of the noun. It takes the same form of the noun that it describes. For example:

قام زيدٌ العاقلُ

ورأيتُ زيداً العاقلَ

ومررتُ بزيدٍ العاقلِ

There are four things that العاقل follows from the noun زيد in these sentences:

1. The grammatical state: Rafʿ, Naṣb, and Khafḍ.

❷ The definite or indefinite state of the noun: زيد is a definite noun as it represents a specific person. If it was an indefinite noun like رَجُل, the Naʿat will also be indefinite:

مَرَرْتُ بِرَجُلٍ عَاقِلٍ

There are two more properties that the نعت follows which the author doesn't mention:

❸ The gender of the noun: Masculine or Feminine.

❹ The grammatical number of the noun: singular, dual, or plural.

Iʿrāb

جَاءَ الفَتَى الشُّجاعُ

(جَاءَ) فعل ماضٍ مبنيٌ على الفتح. (الفَتَى) فاعلٌ مرفوعٌ بالضمَّةِ المقدَّرَةِ على الألِفِ منع من ظهورِها التَعَذُّرُ. (الشُّجاعُ) نعتٌ للفتى مرفوعٌ بها وعلامة رفعِهِ الضمةُ الظاهرةُ على آخره.

Explanation

(جَاءَ) Past tense verb. Fixed with fatḥah at its end.

(الفَتَى) Verbal subject. Marfūʿ with assumed ḍammah on the alif. It does not appear due to an 'excuse' (the difficulty in pronouncing the sukūn at the end of the word as it ends with the alif maqṣūrah).

(الشُّجاعُ) Naʿat or Adjective. Marfūʿ as the noun it describes is also Marfūʿ.

It is indicated by the apparent ḍammah at its end.

وَالمَعْرِفَةُ خَمْسَةُ أَشْيَاءَ: اَلِاسْمُ اَلْمُضْمَرُ نَحْوُ أَنَا وَأَنْتَ، وَالِاسْمُ اَلْعَلَمُ نَحْوُ: زَيْدٌ وَمَكَّةُ، وَالِاسْمُ اَلْمُبْهَمُ نَحْوُ: هَذَا، وَهَذِهِ، وَهَؤُلَاءِ، وَالِاسْمُ اَلَّذِي فِيهِ اَلْأَلِفُ وَاللَّامُ نَحْوُ اَلرَّجُلُ وَالغُلَامُ، وَمَا أُضِيفَ إِلَى وَاحِدٍ مِنْ هَذِهِ اَلْأَرْبَعَةِ.

The Definite Nouns are five types:

❶ Implicit Nouns like: أَنَا, وَأَنْتَ
❷ Proper Nouns like: زَيْدٌ وَمَكَّةُ
❸ Ambiguous Nouns like: هَذَا وَهَذِهِ وَهَؤُلَاءِ
❹ Nouns with Alif-Lām like: الرَّجُلُ وَالغُلَامُ
❺ Nouns which are compounded with one of the above four.

وَالنَّكِرَةُ، كُلُّ اِسْمٍ شَائِعٍ فِي جِنْسِهِ لَا يَخْتَصُّ بِهِ وَاحِدٌ دُونَ آخَرَ، وَتَقْرِيبُهُ كُلُّ مَا صَلَحَ دُخُولُ اَلْأَلِفِ وَاللَّامِ عَلَيْهِ، نَحْوُ: اَلرَّجُلُ، والفرَسُ.

And the indefinite noun consists of every noun in its general class and is not restricted to one group. It may be approximated that the indefinite includes all the words that agree to the addition of alif-lām to them, like: الرَّجُلُ والفَرَس

The nouns which are Maʿrifah (Definite) which cause the adjoining adverb (نعت or صفة) to be Maʿrifah can be classified into five categories:

الأمثلة	Element	قسم الاسم
أنا، أنت	Personal Pronouns	الاسم المضمر
مكة، زيد، محمد	Proper Nouns	الاسم العلم
هذا، هذه، هؤلاء	Ambigious Nouns	الاسم المبهم أو الموصول
الرجل، الغلام	Nouns containing alif-lām	الاسم الذي فيه الألف واللام
قلم زيد	What is attached to any of these four	ما أضيف إلى هذه الأربعة

❶ Personal Pronouns (الإسم المضمر) are always definite because they always point towards someone specific. Please note that all the remaining independent pronouns are also definite eventhough they are not metioned in the Matn:

هو، هما، هم، هي، هُنّ، أنتِ، أنتما، أنتم، أنتنّ

❷ Proper Nouns (الاسم العلم) point to someone or something specific, they are always definite. So if you say:

مَرَرْتُ بِزَيدٍ فَاضِلٍ

Is it correct? No because زَيد is definite and the sentence has to be:

مَرَرْتُ بِزَيدٍ الفَاضِلِ

❸ Ambigious nouns (الاسم المبهم أو الموصول) consist of two things:

i. Demonstrative Pronouns (الأسماء الإشارة); these are definite because of the thing they point towards.

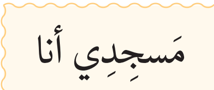
ii. Relative Pronouns (الأسماء الموصولة); these are definite due to their connection with something specific.

الذي، الذين، اللّذان، التي، اللتان، اللائي، اللاتي، اللواتي

❹ Nouns with Alif-Lām (الاسم الذي فيه الألف واللام) can be singular or plural, masculine or feminine. If they have the alif lām, they are definite.

الرَّجُلُ وَالغُلَامُ والمَسجِدُ والمَسَاجِدُ

❺ Nouns which are compounded with one of the above four (ما أُضيف إلى هذه الأربعة). Say a noun is indefinite, for example مَسجِدٌ. If we take it and compound it, i.e make it Muḍāf with any of the above categories, then it becomes definite.



مَسجِدُ مُحَمَّدٍ

مَسجِدُ هذا الحَيِّ

مَسجِدُ الحَيِّ

Everything outside of these is indefinite.

An easy way to tell if a noun is definite or indefinite is to see it can accept the alif-lām. If it can, then when used without the alif-lām, it is indefinite. If it cannot accept the alif-lām, then it is definite in its standalone form. We can say الرجل, so رجل is indefinite. We don't say المحمد. So محمد is definite.

حروف العطف

Conjunctions

وَحُرُوفُ اَلْعَطْفِ عَشَرَةٌ، وَهِيَ: الوَاوُ، وَالْفَاءُ، وَثُمَّ، وَأَوْ، وَأَمْ، وَإِمَّا، وَبَلْ، وَلَا، وَلَكِنْ، وَحَتَّى فِي بَعْضِ المَوَاضِعِ.

The Particles of Conjunction are ten: Waw, Fa, Thumma, Aww, Amm, Imma, Bal, Lā, Lākin, and in some cases Hattā.

فَإِنْ عَطَفْتَ بِهَا عَلَى مَرْفُوعٍ رَفَعْتَ، أَوْ عَلَى مَنْصُوبٍ نَصَبْتَ، أَوْ عَلَى مَخْفُوضٍ خَفَضْتَ، أَوْ عَلَى مَجْزُومٍ جَزَمْتَ، تَقُولُ (قَامَ زَيْدٌ وَعَمْرٌو، ورَأَيْتُ زَيْدًا وَعَمْرًا، وَمَرَرْتُ بِزَيْدٍ وَعَمْرٍو، وَزَيْدٌ لَمْ يَقُمْ وَلَمْ يَقْعُدْ).

So if a word is conjoined with a Marfūʿ word, it takes Rafʿ, if it conjoined with a Manṣūb word, it takes Naṣb, and if it is conjoined with a Makhfūḍ word it takes Khafḍ, and if it is conjoined with a Majzūm word it takes Jazm. For example, قَامَ زَيْدٌ وَعَمْرٌو، وَرَأي زَيْدًا وَعَمْرًا، وَمَرَرْتُ بِزَيْدٍ وَعَمْرٍو، وَزَيْدٌ لَمْ يَقُمْ وَلَمْ يَقْعُدْ.

A simple way to explain the ʿAṭf is that they are the elements used to connect words together. Similar to 'and' and 'or ' in English. However, there are a few additional words that come under this category in Arabic as mentioned in the text above.

When you say,

قام زيدٌ وعَمرٌو

The و is used to add عمرو along with زيد

عمرو here follows the grammatical state of زيد

More examples

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ

An important ruling derived from the Quran using this rule:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

In the āyah above, Allah ﷻ tells us how to make Wuḍū (ablution).

Here the verb فَاغْسِلُوا (wash) is followed by the object وُجُوهَكُمْ.

And then وَأَيْدِيَكُمْ (hands) is connected to the previous object by و. It follows the state of the previous noun as it is ʿAṭf.

Then comes the verb وَامْسَحُوا (wipe) بِرُءُوسِكُمْ (your head). It is in Jarr, because of the harf ب at the beginning making it جار and مجرور.

Now the و is used again to add another part: وَأَرْجُلَكُمْ. But here it is not in Jarr like the noun before it, but rather, it is in Naṣb.

What does this mean?

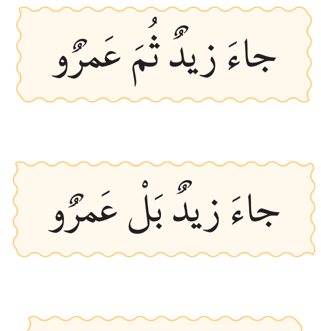
It means that وَأَرْجُلَكُمْ is not connected to بِرُءُوسِكُمْ but to the noun before that which is also in the state of Naṣb: وُجُوهَكُمْ.

Let's look at the *Sahih International* translation of this āyah:

> "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and **wash your feet to the ankles...**"

How do we know it is ‘wash your feet’ and not ‘wipe your feet’? Because it is وَأَرْجُلَكُمْ and not أَرْجُلِكُم.

Some more examples



قامَ زيدٌ لا عَمرٌو

ما جاء محمدٌ لكنْ عبدُ اللّٰهِ

> ❕ لكن is not a sister of إِنَّ

The word حتى only in some cases because it can also be used as a Ḥarf Jarr. For example:

أكلتُ السَّمَكَةَ حتى رأسَها

But if you say instead,

أكلتُ السَّمَكَةَ حتى رأسِها

Here, the حتى acts as Ḥarf Jarr or a particle of Jarr and the meaning of the sentence is, “I ate the fish, upto the head.”

Whereas, in the first sentence where حتى acts as ʿAṭf, the meaning is, “I ate the fish, even the head.”

Another example where حتى acts as Ḥarf Jarr:



Iʿrāb

أَكْرَمْتُ زَيدًا فَأبَاهُ

(أَكْرَمَ) فعل ماضٍ مبنيٌّ على السكونِ لاتصاله بضمير الرفع المُتَحَرِّكِ. (التاءُ) فاعلٌ ضميرٌ متَّصِلٌ مبنيٌّ على الضمِّ في محلِّ رفعٍ. (زيدًا) مفعولٌ به منصوبٌ وعلامةُ نصبِهِ الفتحةُ الظاهرةُ في آخره. (الفاءُ) حرفُ عطفٍ. (أبا) معطوفٌ على زيدًا والمعطوف على المنصوبِ منصوبٌ وعلامةُ نصبه الألف لأنه من الأسماء الخمسة. وهو مضافٌ. (الهاءُ) مضافٌ إليه مبنيٌّ على الضمِّ في محلِّ جرٍّ. وفائدة الفاء هنا الترتيب.

Explanation

(أَكْرَمَ) Past tense verb fixed with ḍammah at its end, as it is attached to a pronoun in Rafʿ.

(التاءُ) Verbal subject, attached pronoun fixed with ḍammah at its end in the state of Rafʿ.

(زيدًا) Object, Manṣūb, and its indicator is the apparent Fatḥah.

(الفاءُ) Particle of Conjunction.

(أبا) Conjoined element, in the state of Naṣb as it is conjoined to a Manṣūb element. Its indicator is Alif, as it is one of The Five Nouns. It is also Muḍāf.

(الهاءُ) Muḍāf Ilayhi, fixed with ḍammah at its end, and in the state of Jarr.

The purpose of ف here was to signify order.

التوكيد
Corroboration

اَلتَّوْكِيدُ تَابِعٌ لِلْمُؤَكَّدِ فِي رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ وَتَعْرِيفِهِ.

The Article of Corroboration follows its object in its Rafʿ, Naṣb, and Khafḍ, as well as in its definiteness and indefiniteness.

وَيَكُونُ بِأَلْفَاظٍ مَعْلُومَةٍ، وَهِيَ: اَلنَّفْسُ، وَالْعَيْنُ، وَكُلٌّ، وَأَجْمَعُ، وَتَوَابِعُ أَجْمَعَ، وَهِيَ أَكْتَعُ، وَأَبْتَعُ، وَأَبْصَعُ، تَقُولُ: قَامَ زَيْدٌ نَفْسُهُ، وَرَأَيْتُ القَوْمَ كُلَّهُمْ، وَمَرَرْتُ بِالْقَوْمِ أَجْمَعِينَ.

Corroboration is established with the following words:
النَّفْسُ، وَالعَيْنُ، وَكُلٌّ، وَأَجْمَعُ
And words extracted from أجمع like:
أكْتَعُ، وَأَبْتَعُ، وأَبْصَعُ
Examples of this are:
قَامَ زَيْدٌ نَفْسُهُ، وَرَأَى القَوْمَ كُلَّهُمْ، وَمَرَّرْتُ بِالقَوْمِ أَجْمَعِينَ.

A simple way to explain the ʿAṭf is that they are the elements used to connect words together. Similar to ‘and’ and ‘or’ in English. However, there are a few additional words that come under this category in Arabic as mentioned in the text above.

When you say,

قام زيدٌ وعَمرٌو

Zayd and ʿAmr stood up.

The particles of corroboration or توكيد are used to confirm and emphasise.

For example:

قام زيدٌ نفسُهُ

Zaid stood up, he himself!

أنتَ الطالبُ نفسُهُ

You are the student? The same one?

جاءَتْ العائلةُ كُلُّهُم

The family came, all of them.

The corroborative particle follows the grammatical state of the word before it.

More examples



Iʿrāb

جَاءَ زَيدٌ نَفْسُهُ

(جَاءَ) فعل ماضٍ مبنيٌ على الفتح. (زَيدٌ) فاعلٌ مرفوعٌ وعلامةُ رفعِهِ الضمةُ الظاهرةُ على آخره. (نَفسُ) توكيد (لزَيدٍ) وتوكيدُ المرفوعِ مرفوعٌ، وعلامة رفعِهِ الضمةُ الظاهرةُ على آخره. وهو أيضاً مضافٌ. (الهاءُ) مضافٌ إليهِ مبنيٌ على الضمِّ في محلِّ جرٍ.

Explanation

(جَاءَ) Past tense verb, fixed with Fatḥah at its end.

(زَيدٌ) Verbal subject, Marfūʿ and its indicator is the apparent ḍammah.

(نَفسُ) Tawkīd for زَيد, Marfūʿ as it is a Tawkīd for Marfūʿ. Its indicator is the apparent ḍammah. It is also Muḍāf.

(الهاءُ) Muḍāf Ilayhi, fixed with ḍammah at its end. In the state of Jarr.

أَكَلَ زَيدٌ الرغِيفَ كُلَّهُ

(أَكَلَ) فعل ماضٍ مبنيٌّ على الفتح. (زَيدٌ) فاعلٌ مرفوعٌ وعلامةُ رفعِهِ الضمةُ الظاهرةُ على آخره. (الرَغِيفَ) مفعولٌ بهِ منصوبٌ وعلامةُ نصبِهِ الفتحَةُ الظاهرَةُ. (كُلَّ) توكيد (للرَغيف) وتوكيدُ المنصوبِ منصوبٌ، وعلامة نصبِهِ الفتحةُ الظاهرةُ. وهو أيضاً مضافٌ. (الهاءُ) مضافٌ إليهِ مبنيٌّ على الضمِّ في محلِّ جرٍ.

Explanation

(أَكَلَ) Past tense verb, fixed with Fatḥah at its end.

(زَيدٌ) Verbal subject, Marfūʿ and its indicator is the apparent ḍammah.

(الرَغِيفَ) Object, Manṣūb. Its indicator is the apparent Fatḥah.

(كُلَّ) Tawkīd for الرَغِيفَ, Manṣūb as it is a Tawkīd for Manṣūb. Its indicator is the apparent Fatḥah. It is also Muḍāf.

(الهاءُ) Muḍāf Ilayhi, fixed with ḍammah at its end. In the state of Jarr.

البدل
Substitution

إِذَا أُبدِلَ اِسْمٌ مِنْ اِسْمٍ، أَوْ فِعْلٌ مِنْ فِعْلٍ تَبِعَهُ فِي جَمِيعِ إِعْرَابِهِ.

If a noun is substituted for another noun, or a verb is substituted for another verb, it follows the original in all its Iʿrāb.

وَهُوَ عَلَى أَرْبَعَةِ أَقْسَامٍ: بَدَلُ اَلشَّيْءِ مِنْ اَلشَّيْءِ، وَبَدَلُ اَلْبَعْضِ مِنْ اَلْكُلِّ، وَبَدَلُ اَلِاشْتِمَالِ، وَبَدَلُ اَلْغَلَطِ، نَحْوَ قَوْلِكَ (قَامَ زَيْدٌ أَخُوكَ، وَأَكَلْتُ اَلرَّغِيفَ ثُلُثَهُ، وَنَفَعَنِي زَيْدٌ عِلْمُهُ، وَرَأَيْتُ زَيْدًا اَلْفَرَسَ)، أَرَدْتَ أَنْ تَقُولَ: اَلْفَرَسَ فَغَلِطْتَ فَأَبْدَلْتَ زَيْدًا مِنْهُ.

And it (Substitution) is four types:

❶ Complete Substitution.
❷ The Substitution of a part from the whole.
❸ Substitution of content.
❹ Substitution based on error.

Some examples are,

قَامَ زَيْدٌ أَخُوكَ، وَأَكَلْتُ الرَّغِيفَ ثُلُثَهُ، وَنَفَعَنِي زَيْدٌ عِلْمُهُ، رَأَى زَيْدًا الفَرَس

In the above sentence you wanted to say رأيتُ الفَرَسَ, but by mistake, you said زَيْدًا, after

The Badal can be a noun that substitutes another noun or a verb that substitutes another verb.

What is implied by substitution here?

If you say,

أَكَلتُ التُفّاحَ

I ate the apple

And then use another word after it which substitutes or replaces the meaning or a part of the meaning of the word used before that is the Badal.

An example of that is:

أَكَلتُ التُفّاحَ نِصفَهُ

I ate the apple, half of it.

Notice how the badal (نِصفَهُ), changes or substitutes the original meaning?

In the case of the example, the badal does not substitute the entire word but changes the meaning partially to 'half of it' (from the entire apple).

The Badal is of four types:

الأمثلة	Element	قسم البدل
جاء زيدٌ أخوكَ	Complete Substitution	بدلُ الشيء من الشيء
حفِظتُ القرانَ ثُلُثَهُ	Partial Substitution	بدلُ البعضِ من الكلّ
أعجبَني زيدٌ عِلْمُه	Substitution of Content	بدلُ الاشتمال
رأيتُ زيدًا..الفرسَ	Substitution for a mistake	بدل الغلط

Example for Badal of verbs:

وَمَن يَفۡعَلۡ ذَٰلِكَ يَلۡقَ أَثَامٗا ٦٨ يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ وَيَخۡلُدۡ فِيهِۦ مُهَانًا ٦٩

In the above example from the Quran, يُضَٰعَفۡ is badal for يَلۡقَ. Both are Majzūm in this case by the removal of alif.

Iʿrāb

أعتَقتُ العَبدَ نِصفَهُ.

(أعتق) فعلٌ ماضٍ مبنيٌ على السكون لِاتصالهِ بِضمِير مُتَحَرِّكٍ. (التاء) ضميرٌ مُتصلٌ مبنيٌ على الضمِّ في محلِّ رفعٍ. الفاعلُ. (العبد) مفعولٌ به منصوبٌ وعلامةُ نَصبِهِ

الفتحةُ الظاهرةُ على آخِرِه. (نصف) بدلٌ من العبدِ، بدلُ البعضِ من الكلِّ وبدل المنصوبِ منصوبٌ، وهو أيضا مضاف. (الهاء) ضميرٌ متصلٌ مبنيٌ على الضمِّ في محلِّ جرٍّ. مضافٌ إليه.

Explanation

(أعتق) Past tense verb, fixed with Sukūn as it is connected to a pronoun.

(التاء) Attached pronoun, fixed with ḍammah at its end and in the state of Rafʿ. Verbal Subject.

(العبد) Object, Manṣūb and the indicator is the apparent Fatḥah at its end.

(نصف) Substitution for (العبد). It is a partial substitution. Manṣūb as it is a substitution of a Manṣūb element. It is also a Muḍāf.

(الهاء) Attached pronoun, fixed with ḍammah at its end, in the state of Jarr. It is Muḍāf Ilayhi.

منصوبات الأسماء
The Nouns in the State of Naṣb

اَلْمَنْصُوبَاتُ خَمْسَةَ عَشَرَ، وَهِيَ: اَلْمَفْعُولُ بِهِ، وَالْمَصْدَرُ، وَظَرْفُ اَلزَّمَانِ، وَظَرْفُ اَلْمَكَانِ، وَالحَالُ، وَالتَّمْيِيزُ، وَالْمُسْتَثْنَى، وَاسْمُ لَا، وَالْمُنَادَى، وَالمَفْعُولُ مِنْ أَجْلِهِ، وَالمَفْعُولُ مَعَهُ، وَخَبَرُ كَانَ وَأَخَوَاتِهَا، وَاِسْمُ إِنَّ وَأَخَوَاتِهَا، وَالتَّابِعُ لِلْمَنْصُوبِ، وَهُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْتُ، وَالْعَطْفُ، وَالتَّوْكِيدُ، وَالْبَدْلُ.

The Nouns in the state of Naṣb are fifteen: the direct object, the verbal noun (infinitive), the adverbial of time, the adverbial of space, the circumstantial qualifier, the specifying element, the exception, the noun of Lā (لا), the vocative, the causative object, the accompanying object, the predicate of Kāna (كان)and its sisters, the Noun of Inna (إن) and its sisters, and the nouns that follow any of the mentioned Manṣubāt; they are four types: adjective, conjunction, corroboration, and the substitution.

The Manṣūbāt, give us more information about the verb of the sentence. For example, the object tell us what the action is being done to. The ظَرْفُ الزمان tells us when the action is being done. And so on.

مفعول به
The Object

وَهُوَ : اَلاِسْمُ اَلمَنْصُوبُ اَلَّذِي يَقَعُ بِهِ اَلْفِعْلُ، نَحْوَ ضَرَبْتُ زَيْدًا، وَرَكِبْتُ الفَرَسَ.

It's the Manṣūb noun to which the verb's action occurs. Like: "I hit Zayd; I rode the horse."

وَهُوَ قِسْمَانِ : ظَاهِرٌ، ومُضْمَرٌ.

And it's two types: Explicit and Implicit (hidden).

فَالظَّاهِرُ : مَا تَقَدَّمَ ذِكْرُهُ.

The Explicit: it has already been mentioned above.

وَالمُضْمَرُ قِسْمَانِ : مُتَّصِلٌ، وَمُنْفَصِلٌ.

The Implicit consists of two types: connected and separate.

فَالمُتَّصِلُ اِثْنَا عَشَرَ، وَهِيَ : ضَرَبَنِي، وَضَرَبَنَا، وَضَرَبَكَ، وَضَرَبَكِ، وَضَرَبَكُمَا، وَضَرَبَكُمْ، وَضَرَبَكُنَّ، وَضَرَبَهُ، وَضَرَبَهَا، وَضَرَبَهُمَا، وَضَرَبَهُمْ، وَضَرَبَهُنَّ.

The connected object is twelve types:

ضَرَبَنِي، ضَرَبَنَا، ضَرَبَكَ، ضَرَبَكِ، ضَرَبَكُمَا، ضَرَبَكُمْ، ضَرَبَكُنَّ، ضَرَبَهُ، ضَرَبَهَا،

وَالمُنْفَصِلُ اِثْنَا عَشَرَ، وَهِيَ : إِيَّايَ، وَإِيَّانَا، وَإِيَّاكَ، وَإِيَّاكِ، وَإِيَّاكُمَا، وَإِيَّاكُمْ، وَإِيَّاكُنَّ، وَإِيَّاهُ، وَإِيَّاهَا، وَإِيَّاهُمَا، وَإِيَّاهُمْ، وَإِيَّاهُنَّ.

The separate object is twelve types:

إِيَّايَ، إِيَّانَا، إِيَّاكَ، إِيَّاكِ، إِيَّاكُمَا، إِيَّاكُمْ، إِيَّاكُنَّ، إِيَّاهُ، إِيَّاهَا، إِيَّاهُمَا، إِيَّاهُمْ وإِيَّاهُنَّ.

The first of the Nouns in the state of Naṣb is the Maf'ūl bihi or the object.

It is divided again into Implicit and Explicit, just like the fā'il. The only

difference is that the implicit forms of Maf'ūl bihi are the only the ones mentioned.

المصدر
The Absolute Object

اَلمَصْدَرُ هُوَ : اَلاِسْمُ المَنْصُوبُ اَلَّذِي يَجِيءُ ثَالِثًا فِي تَصْرِيفِ الفِعْلِ، نَحْوَ : ضَرَبَ يَضْرِبُ ضَرْبًا.

It's the noun in the state of naṣb that comes the third in the conjugation of the verb. For example:
ضَرَبَ يَضْرِبُ ضَرْبًا

وَهُوَ قِسْمَانِ : لَفْظِيٌّ وَمَعْنَوِيٌّ، فَإِنْ وَافَقَ لَفْظُهُ لَفْظَ فِعْلِهِ فَهُوَ لَفْظِيٌّ، نَحْوَ : قَتَلْتُهُ قَتْلًا.

And it consists of two types: verbal and abstract. When the infinitive's derivation agrees with the verb's form, it's a verbal infinitive. For example:
قَتَلْتُهُ قَتْلًا

وَإِنْ وَافَقَ مَعْنَى فِعْلِهِ دُونَ لَفْظِهِ فَهُوَ مَعْنَوِيٌّ، نَحْوَ : جَلَسْتُ قُعُودًا، وَقُمْتُ وُقُوفًا، وَمَا أَشْبَهَ ذَلِكَ.

When the infinitive's derivation is different from the verb's form but they both have the same meaning, this is an abstract infinitive. For example: (جَلَسْتُ قُعودًا) and (قُمْتُ وُقوفًا) and the like.

The المفعول المطلق or absolute object is what is actually intended by this chapter. It is named Maṣdar because the المفعول المطلق is always in the form of Maṣdar – the original noun from which the verb is derived.

For example,

ضربَ يَضرِبُ ضَرْبَاً

ضَرْبَاً is the Maṣdar of ضربَ. To use it as المفعول المطلق you can say,

ضَرَبتُ السّارِقَ ضَرْباً مُبرِحاً

I beat the thief severely.

If you translate this literally: I beat the thief with a severe beating.

The المفعول المطلق always comes after the verb, and it is a Manṣūb Noun. It is sometimes used for emphasis and sometimes for describing the type or number of the verb.

There are numerous examples for المفعول المطلق in the Quran:

وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ﴿١٧﴾ ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا ﴿١٨﴾

شُكْرًا is actually Maf'ūl Muṭlaq. It is short for:

أشكرُكَ شُكرا

In some cases, like the one above, the verb is hidden and the Maf'ūl Muṭlaq is mentioned directly.

The classification of the مصدر into literal and abstract is just a theoretical concept you need to keep in mind. The concept is clear from the text. If the verb and maṣdar come from the same word then it is literal. If it matches in meaning, but the words are different then, it is abstract.

I'rāb

ضَرَبتُ الرَّجُلَ ضَربًا شَدِيدًا:

(ضَرَبَ) فعلٌ مَاضٍ مبنيٌ على السُّكون لِاتِّصَالِهِ بِضَمِير رفعٍ مُتَحَرِّكٍ. (التاءُ) ضميرٌ مبنيٌ على الضمِّ في محَلِّ رفعِ فاعلٍ. (الرجُلَ) مفعولٌ به منصوبٌ وعلامةُ نصبهِ الفتحةُ الظاهرةُ في آخِرِهِ. (ضربًا) مصدرٌ منصوبٌ على المصدريَّةِ وعلامةُ نَصبِهِ الفتحَةُ الظاهرةُ. (شديدًا) صفةٌ لـ((ضربًا)) منصوبةٌ وعلامةُ نصبِها الفتحَةُ الظاهرةُ.

Explanation

(ضَرَبَ) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(التاءُ) Pronoun, fixed with ḍammah at its end. It is in the state of Rafʿ.

(الرجُلَ) Object, Manṣūb. Its indicator is the apparent Fatḥah.

(ضربًا) Absolute object or Maṣdar. Manṣūb as it is a Maṣdar. Its indicator is the apparent Fatḥah.

(شديدًا) Adjective for ضربًا. It is Manṣūb and its indicator is the apparent Fatḥah.

جَلَستُ قُعُودًا

(جَلَسَ) فعلٌ مَاضٍ مبنيٌّ على السُّكون لِاتِّصَالِهِ بِضَمِيرِ رفعٍ مُتَحَرِّكٍ. (التاءُ) ضميرٌ مبنيٌّ على الضمِّ في مَحَلِّ رفعٍ فاعلٍ. (قُعُودًا) مصدرٌ منصوبٌ على المصدريَّةِ وعلامةُ نَصبِهِ الفتحةُ الظاهرةُ.

Explanation

(جَلَسَ) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(التاءُ) Pronoun, fixed with ḍammah at its end. It is in the state of Rafʿ.

(قُعُودًا) Absolute object or Maṣdar. Manṣūb as it is a Maṣdar. Its indicator is the apparent Fatḥah.

قَامَ الرجلُ أحسَنَ قِيامٍ.

(قامَ) فعلٌ مَاضٍ مبنيٌ على الفتح. (الرجلُ) فاعلٌ مرفوعٌ. (أحسنَ) نائبٌ عن المصدرِ منصوبٌ وعلامةُ نصبِهِ الفتحةُ الظاهرةُ، وهو مضافٌ. (قيامٍ) مضافٌ إليهِ مجرورٌ.

Explanation

Since we have a Muḍāf and Muḍāf Ilayhi in the place where the Maṣdar should have been, it becomes Nā᾿ib Maṣdar or a substitute for the Maṣdar.

(قامَ) Past tense verb fixed upon the fatḥah.

(الرجلُ) Subject. Marfū‘.

(أحسنَ) Substitute for the Maṣdar. Manṣūb with its indicator being the apparent fatḥah. Muḍāf.

(قيامٍ) Muḍāf Ilayhi. Majrūr.

ظروف الزمان والمكان
Adverbials of Time and Place

ظَرْفُ الزَّمَانِ هُوَ : اِسْمُ اَلزَّمَانِ اَلمَنْصُوبُ بِتَقْدِيرِ (فِي) نَحْوَ : اَلْيَوْمَ، وَاللَّيْلَةَ، وغَدْوَةً، وَبُكْرَةً، وسَحرًا، وَغَدًا، وعَتَمَةً، وَصَبَاحاً، وَمَسَاءً، وأبَدًا، وأمَدًا، وَحِينًا، وَمَا أَشْبَهَ ذَلِكَ.

The adverbial of time: it's a Manṣūb noun that indicates or specifies time in a sentence. It acts as if there were a hidden (في = in or during) before it. For example:

اَلْيَوْمَ، اللَّيْلَةَ، غَدْوَةً، بُكْرَةً،
سَحَرًا، غَدًا، عَتَمَةً، صَبَاحًا

وَظَرْفُ المَكَانِ هُوَ : اِسْمُ اَلمَكَانِ اَلمَنْصُوبُ بِتَقْدِيرِ : (فِي) نَحْوَ : أَمَامَ، وَخَلْفَ، وَقُدَّامَ، وَوَرَاءَ، وَفَوْقَ، وَتَحْتَ، وَعِنْدَ، وَمَعَ، وَإِزَاءَ، وَحِذَاءَ، وَتِلْقَاءَ، وَهُنَا، وَثَمَّ، وَمَا أَشْبَهَ ذَلِكَ.

The adverbial of place: it's also a Manṣūb noun. It indicates or specifies space or location. It acts as if there were a hidden (في = in or at) before it. For example:

أَمَامَ، خَلْفَ، قُدَّامَ، وَرَاءَ، فَوْقَ،
تَحْتَ، عِنْدَ، مَعَ، إِزَاءَ، حِذَاءَ،
تِلْقَاءَ، هُنَا، ثَمَّ
and anything like that.

ظرفُ الزمان is the agent of time. It tells you when the the verb occurs.

وظرف المكان is the agent of place. It tells you where the action takes place.

These are formed by certains nouns that represent time and place, like the ones mentioned in the text.

❗ Not all nouns that represent time and place are ظرف الزمان وظرف المكان. How do you tell them apart?

An important rule is that, when the Ẓarf Zamān or Makān is used in the sentence, it should be used in the context of (في). For example:

> The Ẓarf Zamān and Makān are always used in the context of (في) in Arabic.

سَلَّمْتُ على محمدٍ صَباحًا

The meaning of the sentence is:

سَلَّمْتُ على محمدٍ في الصَّباحِ

But if you say:

أُحِبُّ الصباحَ

It is not used in the context of في and therefore not ظرف.

Look at these two sentences:

المؤمنُ يخافُ يومَ القيامةِ

الكافر يخافُ يومَ القيامةِ

There is an important difference between the two sentences. In the first sentence يوم is مفعول به. In the second, it is ظرف زمان.

The first one means, the believer fears the Day of Judgement.

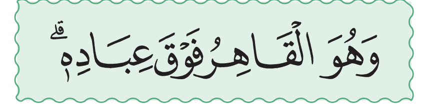
In the second sentence, the intended meaning is the disbeliever fears on the Day of Judgement.

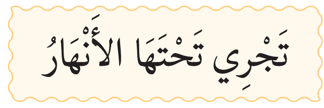
الكافر يخافُ (فِي) يومِ القيامةِ

❗ A general rule you can use to identify Ẓarf is: For Ẓarf Zamān, the sentence should answer: *When?* For Ẓarf Makān it should answer: *Where?* If these answers can be found in the sentence, then it is Ẓarf.

More examples:







Question: What about the āyah:



Here it is not Ẓarf because of Min. Remember, the Ẓarf has to be Manṣūb always. If the Min is applied to it, it becomes جار ومجرور.

Iʿrāb

وَقَفتُ خَلْفَ البابِ

(وَقَفَ) فعلٌ مَاضٍ مبنيٌّ على السُّكون لِاتِّصَالِهِ بِضَمِيرِ رفعٍ مُتَحَرِّكٍ. (التاءُ) ضميرٌ مبنيٌّ على الضمِّ في مَحَلِّ رفعٍ فاعلٍ. (خلفَ) ظرفُ مكانٍ منصوبٌ على الظَّرفيةِ وعلامة نصبهِ الفتحةُ الظاهرةُ. وهو مضافٌ. (البابِ) مضافٌ إليه مجرورٌ وعلامة نصبهِ الفَتحَةُ الظَّاهرةُ

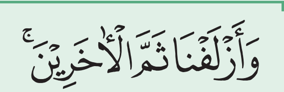
Explanation

(وقفَ) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(التاءُ) Pronoun, fixed with ḍammah its end. It is in the state of Rafʿ.

(خلفَ) Adverbial of place, manṣūb with the apparent Fatḥah as its indicator. It is also Muḍāf.

(الباب) Muḍāf ilayhi, Majrūr with the Kasrah.



(أزلَف) فعلٌ مَاضٍ مبنيٌّ على السُّكون لِاتِّصَالِهِ بِضَمِيرِ رفعٍ مُتَحَرِّكٍ. (نَا) ضميرٌ مبنيٌّ على الضمِّ في مَحَلِّ رفعٍ فاعلٍ. (ثَمَّ) ظرفُ مكانٍ منصوبٌ على الظَّرفيةِ وعلامة نصبهِ الفتحةُ الظاهرةُ. بمعنى (هُناك). (الآخرِينَ) مفعولٌ به منصوب وعلامة نصبه الياء نيابةً عن الفتحةِ لأنه جمعُ مذكر السالم. والنون: عوضٌ عن التنوين في الإسمِ المفردِ.

Explanation

(أزلَفَ) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(نَا) Pronoun, fixed with ḍammah at its end. It is in the state of Rafʿ.

(ثَمّ) Adverbial of place, manṣūb with the apparent Fatḥah as its indicator. It means 'there.'

(الآخرين) Object, Manṣūb with Yā as its indicator instead of Fatḥah as it is a Sound Masculine Plural. The Nūn replaces the Tanwīn in Singular Nouns.

استَيقَظْتُ قبلَ الفَجرِ

(استيقظَ) فعلٌ مَاضٍ مبنيٌّ على السُّكون لِاتِّصَالِهِ بِضَمِيرِ رفعٍ مُتَحَرِّكٍ. (التاءُ) ضميرٌ مبنيٌّ على الضمِّ في مَحَلِّ رفعٍ فاعلٍ. (قَبْلَ) ظرفُ زمانٍ منصوبٌ على الظَّرفيةِ وعلامة نصبهِ الفتحةُ الظاهرةُ. وهو مضافٌ. (الفجر) مضافٌ

إليه مجرورٌ وعلامة نصبهِ الفَتحَةُ الظَّاهرةُ.

Explanation

(استيقظ) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(التاءُ) Pronoun, fixed with ḍammah at its end. It is in the state of Rafʿ.

(قَبْلَ) Adverbial of time, manṣūb with the apparent Fatḥah as its indicator. It is also Muḍāf.

(الفجر) Muḍāf ilayhi. Majrūr with the Kasrah.

الحال
The Circumstantial Qualifier

اَلحَالُ هُوَ: اَلِاسْمُ اَلمَنْصُوبُ اَلمُفَسِّرُ لمَا اِنْبَهَمَ مِنْ اَلهَيْئَاتِ، نَحْوَ قَوْلِكَ: (جَاءَ زَيْدٌ رَاكِبًا) وَ(رَكِبْتُ الفَرَسَ مُسرَجًا) وَ(لَقِيتُ عَبْدَ اللهِ رَاكِبًا) وَمَا أَشْبَهَ ذَلِكَ.

The circumstantial qualifier: It's a Manṣūb noun. It's the noun that explains and clarifies any uncertain or unclear situation regarding the modality of the action. For example: (جَاءَ زَيْدٌ رَاكِبًا = Zayd came riding), (رَكِبْتُ الفَرَسَ مُسرَجًا = I rode a saddled horse), (لَقِيتُ عَبْدَ اللّهِ رَاكِبًا = I met Abdullah who was riding), and so on.

وَلَا يَكُونُ اَلحَالُ إِلَّا نَكِرَةً، وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ الكَلَامِ، وَلَا يَكُونُ صَاحِبُهَا إِلَّا مَعْرِفَةً.

The circumstantial qualifier is always and only indefinite (نَكِرَة). And it comes at the end of the sentence after the completed speech. And it only describes the conditions of a definite something or someone.

As you can see from the text, the purpose of the حال is to give more information regarding the action taking place.

Further, Ibn Ājrūm says,

- The حال is always indefinite.
- It always occurs at the end of the sentence.

- The subject of the sentence described by the حال is always definite.

❓ What is the difference between حال and نعت?

👉 **Answer** The نعت always follows the subject in being definite or indefinite. The حال is always indefinite and its subject definite.

For example,

جاء الرجلُ الراكبُ (نعت)

The rider came.

جاء الرجلُ راكباً (حال)

The man came riding.

More examples

دخلتُ المسجِدَ حافياً

شرِبتُ اللّبَنَ ساخِنًا

Iʿrāb

جَاءَ زَيدٌ يَضحَكُ

(جاءَ) فعلٌ مَاضٍ مبنيٌّ على الفتحِ. (زيد) فاعلٌ مرفوعٌ

وعلامةُ رفعهِ الضمة الظاهرة على اخره. (يضحكُ) فعلٌ

مضارعٌ مرفوعٌ بالضمةِ والفاعل ضميرٌ مستترٌ جوازًا،
والجملةُ في محل نصبٍ على الحال.

Explanation

(جاءَ) Past tense verb fixed with Fatḥah at its end.

(زيد) Verbal Subject, Marfūʿ with ḍammah as its indicator.

(يضحكُ) Present tense verb, Marfūʿ. The Verbal Subject 'he' is hidden. And the sentence is in the state of Naṣb as it is The Circumstancial Qualifier.
The sentence is: جَاءَ زَيدٌ يَضحَكُ هو.

شَرِبتُ الماءَ بارِدًا

(شَرِبَ) فعلٌ مَاضٍ مبنيٌ على السُّكون لِاتِّصَالِهِ بِضَمِيرِ رفعٍ مُتَحَرِّكٍ. (التاءُ) ضميرٌ مبنيٌ على الضمِّ في مَحَلِّ رفعٍ فاعلٍ. (الماءَ) مَفعولٌ به منصوبٌ وعلامةُ نصبه الفتحةُ الظاهرةُ. (باردًا) حالٌ من الماء منصوبٌ على الحال وعلامة نصبه الفتحة الظاهرةُ.

Explanation

(شَرِبَ) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(التاءُ) Pronoun, fixed with ḍammah at its end. It is in the state of Rafʿ.

(الماءَ) Object, Manṣūb with the apparent fatḥah.

(باردًا) The Circumstantial Qualifier for (الماء). Manṣūb as it is the Circumstancial Qualifier, with fatḥah as its indicator.

التمييز
The Specifying Element

اَلتَّمْيِيزُ هُوَ : اَلاِسْمُ المَنْصُوبُ، اَلمُفَسِّرُ لِماَ اِنْبَهَمَ مِنْ اَلذَّوَاتِ، نَحْوَ قَوْلِكَ : (تَصَبَّبَ زَيْدٌ عَرَقًا) وَ (تَفَقَّأَ بَكْرٌ شَحمًا) وَ (طَابَ مُحَمَّدٌ نَفْسًا) وَ (اِشْتَرَيْتُ عِشْرِينَ غُلَامًا) وَ (مَلَكْتُ تِسْعِينَ نَعْجَةً) وَ (زَيْدٌ أَكْرَمُ مِنْكَ أَبًا) وَ (أَجْمَلُ مِنْكَ وَجْهًا).

The accusative of specification: it's a Manṣūb noun. It explains and clarifies any unclear or uncertain condition regarding the quantity, quality, or the essence. For example: (تَصَبَّبَ زَيْدٌ عَرَقًا) و(تَفَقَّأَ بَكْرٌ شَحمًا) و(طَابَ مُحَمَّدٌ نَفْسًا) و(اِشْتَرَيْتُ عِشْرِينَ غُلَامًا) و(مَلَكْتُ تِسْعِينَ نَعْجَةً) و(زَيْدٌ أَكْرَمُ مِنْكَ أَبًا) و(أَجْمَلُ مِنْكَ

وَلَا يَكُونُ إِلَّا نَكِرَةً، وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ الكَلَامِ.

The accusative of specification is always indefinite, and it only comes at the end of the sentence.

The تمييز specifies and clarifies what is ambiguous about the action taking place or the noun it describes.

The تمييز is always indefinite.

It always comes at the end of the statement.

How to differentiate between حال and تمييز easily:

The حال always carries the meaning of (في) – in the state of.

For example,

Zayd came (in the state of) riding.

Ahmed drank the milk (in the state of) standing up.

As for تمييز it comes with the meaning of (مِن) – of, in, in terms of.

I bought thirteen (of) apples.

I have more than you (in terms of) wealth and children.

More examples



مَلَكتُ تِسعِينَ نَعجَةً

أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا

Iʿrāb

وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا

(فَجَّرَ) فعلٌ مَاضٍ مبنيٌّ على السُّكون لِاتِّصَالِهِ بِضَمِيرِ رفعٍ مُتَحَرِّكٍ. (نا) ضميرُ متصلٌ مبنيٌّ على السُّكونِ فى محلِّ رفعِ فاعلٌ. (الْأَرْضَ) مَفعولٌ به منصوبٌ وعلامةُ نصبه الفتحةُ الظاهرةُ. (عُيونًا) تميزٌ منصوبٌ وعلامةُ نصبِهِ الفتحةُ الظاهرةُ على آخره.

Explanation

(فَجَّرَ) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(نا) Attached Pronoun, fixed with Sukūn. It is in the state of Rafʿ as it is the Verbal Subject.

(الْأَرْضَ) Object, Manṣūb with the apparent Fatḥah.

(عُيونًا) Specifying Element, in the state of Naṣb. Its indicator is the apparent Fatḥah.

يَٰٓأَبَتِ إِنِّي رَأَيۡتُ أَحَدَ عَشَرَ كَوۡكَبٗا

(رَأَي) فعلٌ مَاضٍ مبنيٌ على السُّكون لِاتِّصَالِهِ بِضَمِيرِ رفعٍ مُتَحَرِّكٍ. (التاءُ) ضميرٌ مبنيٌ على الضمِّ في مَحَلِّ رفعِ فاعلٍ. (أَحَدَ عَشَرَ) مفعولٌ به مبنيٌ على الفتحِ في محلِّ نصبٍ. (كَوْكَبًا) تميزٌ منصوبٌ وعلامةُ نصبِهِ الفتحةُ الظاهرةُ على آخره.

Explanation

(رَأَى) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(التاءُ) Pronoun, fixed with ḍammah at its end. It is in the state of Rafʿ. It is the Verbal Subject.

(أَحَدَ عَشَر) Object, fixed with Fatḥah at its end. In the state of Naṣb.

(كَوْكَبًا) Specifying Element, in the state of Naṣb. Its indicator is the apparent Fatḥah.

الاستثناء
Exception

وَحُرُوفُ ٱلِاسْتِثْنَاءِ ثَمَانِيَةٌ: وَهِيَ إِلَّا، وَغَيْرُ، وَسِوًى، وَسُوًى، وَسَوَاءٌ، وَخَلَا، وَعَدَا، وَحَاشَا.

The particles of exception are eight. And they are:
❶ إِلَّا ❷ غَيْرٌ ❸ سِوًى ❹ سُوًى
❺ سَوَاءٌ ❻ خَلَا ❼ عَدَا

فَالْمُسْتَثْنَى بِإِلَّا يُنْصَبُ إِذَا كَانَ ٱلْكَلَامُ تَامًّا مُوجَبًا، نَحْوَ: (قَامَ الْقَوْمُ إِلَّا زَيْدًا) وَ (خَرَجَ ٱلنَّاسُ إِلَّا عَمْرًا) وَإِنْ كَانَ ٱلْكَلَامُ مَنْفِيًّا تَامًّا جَازَ فِيهِ ٱلْبَدَلُ وَالنَّصْبُ عَلَى ٱلِاسْتِثْنَاءِ، نَحْوَ: (مَا قَامَ ٱلْقَوْمُ إِلَّا زَيْدٌ) وَ (إِلَّا زَيْدًا).

The word excepted by illā (إلا) gets naṣb if the sentence was positive (affirmative) and complete. For example:
❶ قَامَ القَوْمُ إِلَّا زَيْدًا
❷ خَرَجَ اَلنَّاسُ إِلَّا عَمْرًا
But if the complete sentence was negative (disaffirmed), the exception could be considered a Badal (apposition) of what it's excepted from. Or it gets a naṣb for being exception. For example:
❶ مَا قَامَ اَلْقَوْمُ إِلَّا زَيْدٌ
❷ إِلَّا زَيْدًا

وَإِنْ كَانَ ٱلْكَلَامُ نَاقِصًا كَانَ عَلَى حَسَبِ ٱلْعَوَامِلِ، نَحْوَ: (مَا قَامَ إِلَّا زَيْدٌ) وَ (مَا ضَرَبْتُ إِلَّا زَيْدًا) وَ (مَا مَرَرْتُ إِلَّا بِزَيْدٍ).

And if the sentence is – when removing the exception – incomplete, the excepted thing's grammatical classification depends on the factors of the sentence. For example:
❶ مَا قَامَ إِلَّا زَيْدٌ
❷ مَا ضَرَبْتُ إِلَّا زَيْدًا
❸ مَا مَرَرْتُ إِلَّا بِزَيْدٍ

The Usage of إلا

The particle إلا can be used in three situations:

Example	State of the Noun after إلا	Type of sentence before إلا
قام القومُ إلا زيداً	نصب	Complete sentence
ما قام القومُ إلا زيداً	بدل أو نصب	Complete sentence with negation

Example	State of the Noun after إلا	Type of sentence before إلا
ما قامَ القومُ إلا زيدٌ		
ما قامَ إلا زيدٌ	The same state it would have without إلا	Partial or incomplete sentence
ما رأيتُ إلا زيداً	نصب	

Now let's look at this in more detail.

The إلا after the complete sentence

This means that the part of the sentence before إلا is a complete sentence by itself, and would remain so if إلا and what comes after it is removed.

If you look at the sentence:

قام القومُ إلا زيداً

The first part, قام القومُ is a complete and meaningful sentence by itself – the group (of people) stood up.

In this case, the noun after إلا has to be Manṣūb.

In order for a sentence with إلا to be considered complete, it has to have three elements:

1. The thing from with the exception is being made
2. agent of exception
3. the exception

In a complete exception, all three will be present.

If it is partial exception, then only

1. agent of exception; and

❷ exception will be present.

The إلا after a complete sentence with negation

If the sentence is complete like in the first case, but with negation as in:

ما قامَ القومُ إلا

Then the noun after إلا can take two states:

You can treat it as an exception (الاستثناء) and give it Naṣb:

ما قامَ القومُ إلا زيداً

You can treat it as Badal, and here it takes the state of the element before إلا.

ما قامَ القومُ إلا زيدٌ

ما مررتُ بأحدٍ إلا زيدٍ

Therefore you find in one place in the Quran:

مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ

And in another:

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ

In the first example, the noun after إلا is treated as 'exception' and in the second a badal.

❗ The linguists say, if the thing being exempted is not from the same kind as the the thing from which it is exempted, then it should always be Naṣb. For example,

جاء القومُ إلا حِماراً

The إلا after a partial or incomplete sentence

In this case, the إلا has no effect on the noun after it. The noun takes same the vowel ending it would have if it did not have إلا, based on its place in the sentence.

ما أكلتُ إلا خُبزاً

ما مررتُ إلا بزيدٍ

ما رَأيتُ إلا زيداً

وَالْمُسْتَثْنَى بِغَيْرٍ، وَسِوَى وَسُوَى، وَسَوَاءٍ مَجْرُورٌ لَا غَيْرُ.

And the exception by
❶ غَيْرٍ ❷ سِوَى ❸ سُوَى ❹ سَوَاءٍ
always gets Jarr state.

As for these four (غيرُ, سِوى, سُوى, and سَوَاءٌ) they are nouns and not particles. So when they are used as agents of exception, they will act as the مضاف and the noun after as مضاف إليه. The مضاف إليه is always Majrūr/Makhfūḍ as we will learn in the next section: Makhfūḍāt al-Asmāʾ.

As for the agent of exception itself, it follows the same rules as إلا: Naṣb if it is a complete sentence, Naṣb or Badal if it is a complete sentence with negation, and indifference to إلا if is an incomplete sentence.

قام القوم غيرَ زيدٍ

ما قام القوم غيرَ زيدٍ

Or

ما قام القوم غيرُ زيدٍ

ما قام غيرُ زيدٍ

وَالمُسْتَثْنَى بِخَلا، وَعَدَا، وَحَاشَا يَجُوزُ نَصْبُهُ وَجَرُّهُ، نَحْوَ: (قَامَ القَوْمُ خَلَا زَيْدًا وَزَيْدٍ) وَ(عَدَا عَمْرًا وَعَمْرٍو) وَ(حَاشَا بَكْرًا وَبَكْرٍ).

And the word excepted by خَلا, عَدَا, and حَاشَا is allowed to get Naṣb and Jarr. For example:

1. قَامَ القَوْمُ خَلَا زَيْدًا وَزَيْدٍ
2. عَدَا عَمْرًا وَعَمْرٍو
3. حَاشَا بَكْرًا وَبَكْرٍ

These three (خَلا, عَدَا, and حاشا) can be treated as both particles and verbs at the same time. Based on that, the coming after can be given either Naṣb or Khafḍ (Jarr) in all cases (without negation).

قام القوم خلا زيداً

قام القوم خلا زيدٍ

If ما of negation is added the agent to make it: (ما خَلا, ما عَدَا, ما حاشا) then it has to be Naṣb always.

قام القوم ما خلا زيداً

Iʿrāb

قامَ القومُ إلّا زيدًا

(قامَ) فعلٌ مَاضٍ مبنيٌّ على الفتحِ. (القومُ) فاعلٌ مرفوعٌ وعلامةُ رفعهِ الضمةُ الظاهرةُ في آخرهِ. (إلّا) أداةُ استثناءٍ. (زيدًا) مستثنى منصوبٌ على الاستثناءِ،

وعلامة نصبهِ الفتحة الظاهرةُ.

Explanation

(قامَ) Past tense verb fixed with Fatḥah at its end.

(القومُ) Verbal Subject, Marfūʿ with the appartent ḍammah as its indicator.

(إلّا) Particle of Exception.

(زيدًا) Exception, Manṣūb with the apparent Fatḥah.

ما قَرأتُ كتابًا إلّا متنَ الآجروميةِ

(ما) نافيةٌ. (قَرأَ) فعلٌ مَاضٍ مبنيٌ على السُّكون لاِتِّصَالِهِ بِضَمِيرِ رفعٍ مُتَحَرِّكٍ. (التاءُ) ضميرٌ مبنيٌ على الضمِّ في مَحَلِّ رفعٍ فاعلٍ. (كتابًا) مفعولٌ به منصوبٌ وعلامةُ نصبهِ الفتحةُ الظاهرةُ. (إلّا) أداة استثناءٍ. (متنَ) بدلٌ من (كتابًا) وبدلُ المنصوبِ منصوبٌ. ويجوزُ أن يكونَ استثناءً منصوبًا. مضافٌ. (الآجروميةِ) مضاف إليهِ مجرورٌ وعلامةُ جرِّهِ الكسرةُ.

Explanation

(ما) Particle of Negation.

(قَرأَ) Past tense verb fixed with Sukūn at its end as it is a connected to an attached pronoun.

(التاءُ) Pronoun, fixed with ḍammah at its end. It is in the state of Rafʿ. It is

the Verbal Subject.

(كتابًا) Object, Manṣūb with the apparent Fatḥah.

(إلّا) Particle of Exception.

(متنَ) It can be Badal of (كتابًا) and thus Manṣūb. Or it can be treated as Exception which will be Manṣūb. In both cases the sentence does not change outwardly, but its Iʿrāb does. It is also Muḍāf.

(الآجروميةِ) Muḍāf Ilayhi. Majrūr with Kasrah.

باب لا
Absolute Negation

اِعْلَمْ أَنَّ (لَا) تَنْصِبُ اَلنَّكِرَاتِ بِغَيْرِ تَنْوِينٍ إِذَا بَاشَرَتْ اَلنَّكِرَةَ وَلَمْ تَتَكَرَّرْ (لَا) نَحْوَ (لَا رَجُلَ فِي الدَّارِ).

Know that Lā (لا) gives Naṣb to the indefinite word that doesn't have Tanwīn when the word is directly preceded by (لا) and when (لا) isn't repeated. For example:

لَا رَجُلَ فِي الدَّارِ.

فَإِنْ لَمْ تُبَاشِرْهَا وَجَبَ اَلرَّفْعُ وَوَجَبَ تَكْرَارُ (لَا) نَحْوَ (لَا فِي اَلدَّارِ رَجُلٌ وَلَا اِمْرَأَةٌ).

If the word isn't directly preceded by (لا), Rafʿ (رفع) case is mandatory for the indefinite word. And (لا) must be repeated if another word is negated. For example:

لَا فِي الدَّارِ رَجُلٌ وَلَا امْرَأَةٌ.

فَإِنْ تَكَرَّرَتْ (لَا) جَازَ إِعْمَالُهَا وَإِلْغَاؤُهَا، فَإِنْ شِئْتَ قُلْتَ: (لَا رَجُلٌ فِي اَلدَّارِ وَلَا اِمْرَأَةٌ).

When Lā (لا) is repeated. It's allowed to either activate its effect or neglect it. One can say:

لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ.

We already learned about the action of لا upon verbs. It is one of the particles of Jazm. Here, we are going talk about لا with respect to nouns.

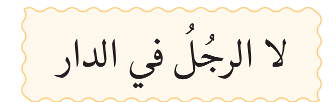
❗ We will be using لا with indefinite nouns. And the purpose of this لا is absolute negation. For example:

لا رجلَ في الدار

There is no man in the house. ***(Not even a single one)***

This is what we mean by absolute negation as opposed to specific negation. The noun which is negated in this case is Manṣūb.

If the noun is definite, then it will be Marfūʿ instead, and the negation will be specific, as we are negating a specific thing. For example:



The man is not in the house.

There are three ways the لا can be used with respect to indefinite nouns:

1. It comes directly before the noun and is not repeated. In this case, it acts exactly like إنَّ, except for the tanwīn. This means that the لا causes the subject to take Naṣb and the predicate to take the state of Rafʿ or Ḍammah. However, it does not give the tanwīn. This is the case in the example we saw before, لا رجلَ في الدار.

2. It does not come directly before the noun. In this case, the noun is given the state of Rafʿ and the لا is repeated. For example, لا في الدار رجلٌ ولا امرأةٌ.

3. It comes directly before the noun and is repeated. In this case, both the above states can be given to it (Naṣb without tanwīn and Rafʿ with tanwīn): لا رجلٌ في الدار ولا امرأةٌ لا رجلَ في الدار ولا امرأةَ.

One of the most common usages of the لا of absolute negation is in the expression:



There is no deity (worthy of worship) other than Allah.

Iʿrāb

لَا إِلهَ إلا اللّٰهُ

(لَا) نافيةٌ للجنسِ. (إلهَ) اسمها مبنيٌ على الفتحِ في محلِّ نصبٍ. وخبرها محذوفٌ تقديره (حقٌّ). فتقديرُ الجملةِ: لا إلهَ حقٌّ إلا اللهُ. (إلا) أداة استِثْنَاءٍ. (اللّٰهُ) بدلٌ من (حقٌّ) وبدل المرفوعِ مرفوعٌ.

Explanation

(لَا) Particle of Absolute Negation.

(إلهَ) Noun of the (لَا). Fixed with Fatḥah at its end. It is in the state of Naṣb. Its Predicate is hidden and it is (حقٌّ). So the supposed sentence is: لا إلهَ حقٌّ إلا اللّه.

(إلّا) Particle of Exception.

(اللّه) Badal or substitution for (حقٌّ). It is Marfūʿ as it is a Badal of Marfūʿ.

لا حولَ ولا قوةَ إلا باللّٰه

(لَا) نافيةٌ للجنسِ. (حولَ) اسمها مبنيٌ على الفتحِ في محلِّ نصبٍ. وخبرها محذوفٌ تقديره (إلا باللّٰهِ). (الواوُ) حرف عطفٍ. (لَا) نافيةٌ للجنسِ. (قوةَ) اسمها مبنيٌ على الفتحِ في محلِّ نصبٍ. (إلا) أداة استِثْنَاءٍ ملغاةٌ. (باللّٰهِ) الجارّ والمجرور خبر (لا) الثانيةِ.

Explanation

(لَا) Particle of Absolute Negation.

(حولَ) Noun of the (لَا). Fixed with Fatḥah at its end. It is in the state of Naṣb.

(الواوُ) Particle of Conjunction.

(لَا) Particle of Absolute Negation.

(قوةَ) Noun of the (لَا). Fixed with Fatḥah at its end. It is in the state of Naṣb.

(إلّا) Particle of Exception.

(باللّهِ) Jarr and Majrūr. Khabar of the second (لا).

المنادى
Vocative (Agent for Calling)

اَلْمُنَادَى خَمْسَةُ أَنْوَاعٍ: الْمُفْرَدُ اَلعَلَمُ، وَالنَّكِرَةُ اَلمَقْصُودَةُ، وَالنَّكِرَةُ غَيْرُ اَلمَقْصُودَةِ، وَالمُضَافُ، وَالشَّبِيهُ بِالمُضَافِ.

The vocative is five types:
❶ Single proper name
❷ Intended indefinite noun
❸ Unintended indefinite noun
❹ Adjunct noun
❺ That which is similar to the adjunct nouns.

فَأَمَّا اَلمُفْرَدُ اَلعَلَمُ وَالنَّكِرَةُ اَلمَقْصُودَةُ فَيُبْنَيَانِ عَلَى اَلضَّمِّ مِنْ غَيْرِ تَنْوِينٍ، نَحْوَ: (يَا زَيْدُ) وَ(يَا رَجُلُ). وَالثَّلَاثَةُ اَلبَاقِيَةُ مَنْصُوبَةٌ لَا غَيْرُ.

For the single proper name and the intended indefinite, they both are formed or written with ḍammah without tanwīn. For example: (يَا زَيْدُ) and (يَا رَجُلُ). And the rest three types always get Naṣb state.

The principles of the call in Arabic are as follows:

❶ If the what comes after the particle of calling (يا) is singular, and the intended target is specific, then the noun after it take ḍammah (or

what comes in its place). For example:

يا محمدُ، يا مريمُ، يا مسلمونَ

❷ If the noun is made up of two words, then the first word will always take fatḥah (or what comes in its place):

يا معلِّمَ المَدْرَسَةِ

يا حافظَ القرآنِ

يا أصحابَ القريَةِ

Ibn Ājrūm mentions things that which resemble compound nouns as well. What is intended by this are situations were two words are linked together, but not as Muḍāf and Muḍāf Ilayhi. For example:

يا رحيماً بالعبادِ

يا جميلاً خَطُّهُ

يا حافِظاً القرآنَ

As you can see these words are treated with the same rules.

❸ If the target of the call is general and not specific, then it is given Naṣb. For example,

يا طالبًا اجْتهِد

O' Student, work hard.

Here you are not calling upon a particular student, but all students in general.

But what if you wanted to address only a specific student in front of you? Then you say:

يا طالبُ اجْتَهِد

More examples

يَٰجِبَالُ أَوِّبِي مَعَهُ

يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِي ٱلْأَرْضِ

يَٰصَٰحِبَيِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ

Iʿrāb

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ

(يَا) حرفُ نداءٍ. (أَيُّهَا) منادى مبنيٌ على الضمِّ في محلِّ نصبٍ. الهاء: حرفُ تنبيهٍ. (الْمُدَّثِّرُ) بدلٌ من أيٍّ.

Explanation

(يَا) Vocative.

(أَيُّهَا) The target of the Vocative. Fixed with ḍammah. In the state of Naṣb.

(الهاء) Particle of Notice.

(الْمُدَّثِّرُ) Substitution for (أي). Marfūʿ as it is a substitute for a Marfūʿ element.

المفعول لأجله
The Causative Object

وَهُوَ اَلاِسْمُ المَنْصُوبُ، اَلَّذِي يُذْكَرُ بَيَانًا لِسَبَبِ وُقُوعِ اَلفِعْلِ، نَحْوَ قَوْلِكَ: (قَامَ زَيْدٌ إِجْلَالًا لِعَمْرٍو) وَ (قَصَدْتُكَ اِبْتِغَاءَ مَعْرُوفِكَ).

It's a Manṣūb noun. It gets mentioned to explain and clarify the reason why a verb action has occurred.
Such as:
1. قَامَ زَيْدٌ إِجْلَالًا لِعَمْرِو
2. قَصَدْتُكَ اِبْتِغَاءَ مَعْرُوفِكَ

As explained in the text, the المفعول لأجله is a noun in the state of Naṣb which explains the reason for the action that takes place. It is also known as المفعول له.

المفعول لأجله always answers the question: *Why?*

You can see this in the examples given in the text. Also, it always takes the form of Maṣdar.

Iʿrāb

وَلَا تُمْسِكُوهُنَّ ضِرَارًا

(لا) ناهيةٌ.

(تُمسِكُ) فعلٌ مضارعٌ مجزومٌ بِـ(لا) وعلامةُ جزمِهِ حذفُ النون. و(الواو) ضميرٌ متصلٌ مبنيٌّ على السكونِ في محلِّ

رفعٍ فاعلٌ. و(الهاء) ضميرٌ متصلٌ مبني على الضم في محلِّ
نصبٍ. و(النون) نونُ النِّسوةِ. (ضِرَارًا) مفعولٌ لأجلهِ
منصوبٌ بالفتحةِ.

Explanation

(لا) Negation.

(تُمسِكُ) Present tense verb, Majzūm due to (لا). Indicated by removal of Nūn. The (واو) is an attached pronoun fixed with Sukūn at its end. Subject. The (هاء) Attached Pronoun fixed with ḍammah at its end. In the state of Naṣb. (نون) is Nūn al-Niswah.

(ضِرَارًا) Causative Object. Manṣūb with Fatḥah.

المعفول معه
The Accompanying Object

وهُوَ اَلِاسْمُ اَلمَنْصُوبُ، اَلَّذِي يُذْكَرُ لِبَيَانِ مَنْ فُعِلَ مَعَهُ اَلفِعْلُ، نَحْوَ قَوْلِكَ: (جَاءَ اَلْأَمِيرُ وَالْجَيْشَ) و(اِسْتَوَى اَلمَاءُ وَالْخَشَبَةَ).

It's a Manṣūb noun. It gets mentioned to explain or clarify the one who has shared the action with the subject. For example:

1. جَاءَ اَلْأَمِيرُ وَالْجَيْشَ
2. اِسْتَوَى اَلمَاءُ وَالْخَشَبَةَ

وأما خَبَرُ (كَانَ) وَأَخَوَاتِهَا، وَاسْمُ (إِنَّ) وَأَخَوَاتِهَا، فَقَدْ تَقَدَّمَ ذِكْرُهُمَا فِي اَلمَرْفُوعَاتِ، وَكَذَلِكَ اَلتَّوَابِعُ، فَقَدْ تَقَدَّمَتْ هُنَاكَ.

As for the predicate of Kāna (كان) and its sisters, and the noun of Inna (إن) and its sisters, they were already mentioned and explained in the chapter of Nouns that get Rafʿ (رفع) state. Same for the nouns that follow Manṣūb nouns (followers).

It is a way of mentioning something along with the action. The و here is known as واو المعية or the و of accompaniment. In this case, this additional object is given the state of Naṣb.

The و in the مفعول معه takes the meaning of مع or 'with.'

Examples

فَأَجۡمِعُوٓاْ أَمۡرَكُمۡ وَشُرَكَآءَكُمۡ

وشُرَكاءَكم is treated as Maf'ūl Ma'ahu here because it cannot be 'Aṭf on أمرَكم (due to the meaning).

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلۡإِيمَٰنَ

والإيمانَ is treated as Maf'ūl Ma'ahu here because it cannot be 'Aṭf on الدارَ.



Khalīl travelled with the night.

ما لكَ وسعيداً؟

What is your problem with Sa'īd?

I'rāb

جَاءَ الأَمِيرُ والجيشَ

(جَاءَ) فعلٌ ماضٍ منيٌّ على الفتحِ. (الأَمِيرُ) فاعلٌ مرفوعٌ وعلامةُ نصبه الضمةُ الظاهرةُ. (الواوُ) واوُ المعيةِ. (الجيشَ) اسمٌ منصوبٌ بواوِ المعيةِ، وعلامةُ نصبِهِ الفتحةُ الظاهرةِ على آخرِه.

Explanation

(جَاءَ) Past tense verb, fixed with Fatḥah at the end.

(الأَمِيرُ) Verbal Subject, Marfūʿ with ḍammah at the end.

(الواوُ) Waw of accompaniment.

(الجيشَ) Noun, Manṣūb because of the Waw of accompaniment. Its indicator is the apparent Fatḥah at its end.

مخفوضات الأسماء
The Nouns in the State of Khafḍ

اَلمَخْفُوضَاتُ ثَلَاثَةُ أَنْوَاعٍ: مَخْفُوضٌ بِالْحَرْفِ، وَمَخْفُوضٌ بِالْإِضَافَةِ، وَتَابِعٌ لِلْمَخْفُوضِ.

Nouns in the state of Khafḍ are three types: ❶ Noun that gets Khafḍ state because of a proposition ❷ Noun that gets Khafḍ state because of adjunct and ❸ a noun that follows the noun in the state of Khafḍ.

فَأَمَّا المَخْفُوضُ بِالحَرْفِ فَهُوَ مَا يُخْفَضُ بِمِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالْبَاءِ، وَالْكَافِ، وَاللاَّمِ، وَبِحُرُوفِ اَلْقَسَمِ، وَهِيَ: اَلْوَاوُ، وَاَلْبَاءُ، وَالتَّاءُ، وَبِوَاوِ رُبَّ، وَبِمُذْ، وَمُنْذُ.

As for the nouns that get Khafḍ because of a proposition, they are the nouns that follow the following particles:

❶ مِنْ ❷ إِلَى ❸ عَنْ ❹ عَلَى
❺ فِي ❻ رُبَّ ❼ الْبَاءِ ❽ الْكَافِ
❾ اللاَّمِ

and the Particles of Oath:

❶ اَلْوَاوُ ❷ اَلْبَاءُ ❸ التَّاءُ
❹ بِوَاوِ رُبَّ ❺ بِمُذْ ❻ مُنْذُ

وَأَمَّا مَا يُخْفَضُ بِالْإِضَافَةِ، فَنَحْوُ قَوْلِكَ: (غُلَامُ زَيْدٍ) وَهُوَ عَلَى قِسْمَيْنِ مَا يُقَدَّرُ بِاللاَّمِ، وَمَا يُقَدَّرُ بِمِنْ، فَاَلَّذِي يُقَدَّرُ بِاللاَّمِ، نَحْوُ: (غُلَامُ زَيْدٍ) وَاَلَّذِي يُقَدَّرُ بِمِنْ، نَحْوُ: (ثَوْبُ خَزٍّ) وَ(بَابُ سَاجٍ) وَ(خَاتَمُ حَدِيدٍ).

As for the nouns that get Khafḍ because of an adjunct such as (غُلَامُ زَيْدٍ). And this type consists of two groups, the one which implies the particle Lām (لام) such as:

غُلَامُ زَيْدٍ

And the one which implies the particle Min (من) such as:

ثَوْبُ خَزٍّ
بَابُ سَاجٍ
خَاتَمُ حَدِيدٍ

تَمَّ بِحَمْدِ اللهِ.

Completed with all thanks and praise to Almighty Allah.

The Makhfūḍāt are very straightforward and the concise explanation in the

text is sufficient.

The تابع للمخفوض are:

❶ Naʿat

❷ ʿAṭf

❸ Tawkīd

❹ Badl

All of which we have learned under Marfūʿāt. If these follow an element that is in the state of Khafḍ then they take Khafḍ as well.

For example,

مررتُ بزيدٍ وعَمرٍو

بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ

More examples

أخذتُ الكتابَ من زيدٍ

مَا رَأَيْتُهُ مُنْذُ أمسٍ

رَأيتُ غُلامَ زيدٍ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Iʿrāb

فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ

(الفاءُ) عاطفة. (السينُ) للتنفيس. (يرى) فعلٌ مضارعٌ مرفوعٌ مرفوعٌ بالضمة المقدرةِ منع من ظهورها التعذر. (الله) فاعلٌ مرفوعٌ وعلامةُ رفعهِ الضمةُ الظاهرةُ. (عملكم) عمل مفعولٌ به منصوبٌ ومضاف. والكافُ مضافٌ إليه في محلِّ جرٍّ بالإضافة. والميم علامة الجمع. (الواو) حرفُ عطف. (رسول) معطوفٌ على الإسم الكريم والمعطوف على المرفوعِ مرفوعٌ. وعلامةُ رفعهِ الضمةُ الظاهرةُ. (الهاء) ضميرٌ متصلٌ مبنيٌّ على الضمِّ في محل جرٍّ بالإضافة.

Explanation

(الفاءُ) Particle of Conjunction.

(السينُ) For expansion to future tense.

(يرى) Present tense verb, Marfūʿ. Its indicator is an assumed ḍammah which is hidden due to the reason of the last letter being Alif Maqsūrah.

(اللّه) Verbal Subject with the apparent ḍammah as its indicator.

(عمل) Object. Manṣūb. Muḍāf.

(الكاف) Muḍāf Ilayhi. Majrūr. In the state of Jarr.

(الواو) Conjunction.

(رسول) Conjuction on اللّه. Marfūʿ as it is an ʿAṭf on Marfūʿ. Its indicator is the apparent ḍammah.

(الهاء) Attached pronoun. Fixed with ḍammah at the end. In the state of Jarr as it is Muḍāf Ilayhi.

And with that, we have reached the end of the Al-Ājurrūmīyyah. These are the core concepts of Iʿrāb. With a deep understanding of all the text, reading the Matn multiple times and even memorising it can be very beneficial for the beginner.

You will find yourself going back to these core concepts for the remainder of your Arabic journey.

All praise and blessings are due to Allah the Almighty, and may Peace and Blessings be upon Prophet Muḥammad.

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